Oriental

HISTORICAL MANUSCRIPTS,

IN THE TAMIL LANGUAGE:

TRANSLATED;

WITH ANNOTATIONS.

By *WILLIAM TAYLOR*, *Missionary*.

IN TWO VOLUMES.

VOL. I.

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1835.

TO THE HONORABLE

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PRESIDENT OF THE
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The History, Mythology, and Antiquities

OF AN INTERESTING KINGDOM OF SOUTHERN INDIA,

NOW AN INTEGRAL PORTION OF

THE BRITISH INDIAN EMPIRE,

IS GRATEFULLY AND MOST RESPECTFULLY

DEDICATED,

BY

HIS LORDSHIP'S MOST OBLIGED,
MOST OBEDIENT,
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PREFACE.

Inquiries into the events and transactions of past times interest our curiosity; they teach us lessons of practical wisdom; and they sometimes incite, or qualify, us to be useful to our fellow men. While our curiosity is gratified by the knowledge acquired of matters unknown, or only partially known, to us before, we reflect on the springs of human action, observe wherein they are right, and but too often wherein they are wrong; and, whether nations or communities are committed to our guidance, or we have only to regulate our own personal affairs and interests, we alike learn what to do, and what to leave undone, what to seek, and what to avoid. Besides, as we are social beings, formed not for ourselves alone, but for others also, it may happen that when our researches bear on a once distinctly national, but now dependent, people, inclination may be caused to co-operate with the power of exerting beneficence; and a prostrate people may, by degrees, be elevated and informed; may be awakened to a consciousness of moral dignity, and be themselves rendered increasingly useful, wise, and happy.

The principal subject of the work now to be submitted to the reader, is the ANCIENT SOUTHERN KINGDOM OF MADURA, so entitled from its principal town. It is contained between 8° and 11° of north latitude, and 95° to 97° of east longitude: its proper boundaries are, the river Cauvery on the north; the Bay of Bengal and Straits of Manar on the east; Cape Comorin and the Indian Ocean on the south; and the chain of Ghauts, or mountains, on the west. It is called *Pandionis-regio* by Ptolemy, being a translation of its native name; and the capital town is by him spelt *Modura*, nearly the same with its present appellation. The ancient native designation of the kingdom is *Pandiya-mandalam*, or the *Pandiya territory:* the name of the

capital is properly *Mathurai;* and it also once bore the name of *Alavayi*, from a particular mythological legend, to be found in the body of the work. The boundaries of the kingdom have been stated by various native writers, with unimportant differences, and may be summed up in the translated words of a late head Bramin of the temple, who says, "The *Pandion* territory is south of the river Vellar, east of the town of Perur, north of Cape Comorin, and west of the eastern sea." Hence it would appear that its northern boundary was anciently less restricted than in more modern times. It is considered by native authors as only a portion of the *Dravida* country, or that within which the Tamil language is vernacular; and some further observations, illustrative of their opinions, may with advantage be deferred until we come to notice the relations of the *Pandiya-mandalam*, with other ancient kingdoms.

The history of the country, thus defined, is professedly the leading object of the present work. So far as the utility and purpose of this introduction is concerned, it may be perhaps the best mode of proceeding, to take up this point in reversed order. Madura is now merely a decayed fortified town; and, within circumscribed boundaries, the seat of an English collectorate: but it once included the present modern kingdom of Tanjore; the independent district of the Tondiman; a portion, if not the whole, of the collectorate of Trichinopoly; together with the collectorates of Coimbatoor and Tinnevelly. The country came into the possession of the British, partly in consequence of the very recent struggles with the native Polygars, (more accurately *Palliya-carer;* that is, *heads of districts,*) who were originally feudal chieftains, holding lands on condition of military service, from the later sovereigns of Madura; and continuing for some time, like offsets from their country Banyan-tree, after the parent trunk was uprooted. More remotely, the acquisition of the capital and country is to be traced to the part taken by the English and French in the wars of the nabobs of Arcot with the pretender, *Chunda Saheb*, and his auxiliaries. Passing lightly over those transactions, we note simply (as will be seen in the following manuscripts) that, in consequence of a contested succession, the aid of *Chunda Saheb* was invoked by one party, and that of *Subder Alli*, son of the reigning nabob, by another party. The interminable feud was fed and nourished till it had drained the treasures of both the competitors, when the country, the object of their competition, became the prey of the armed interventionists; a seizure, in its remoter consequences, attended

by battles, sieges, devastation, and misery to the inhabitants, requiring in this place only a general indication, without details. But these miseries were not before unknown. Yet the country had, comparatively, enjoyed a long rest under its princes of the Carnataca dynasty; a part of whom indeed had ruled with a feeble or iniquitous sway; but who, taken as a whole, had added to the lustre and consequence of the kingdom. Some of these princes appear at times to have had disputes with the Mysore rajahs; and one, we find from manuscript authority, had great influence at Conjeveram, (once the capital of an ancient kingdom,) extending to the regulation of castes and ceremonies, in a way that would indicate almost sovereign power. But next to the head of the dynasty, the most illustrious of this series of rulers was *Trimala-Naicker*, or *Trimul-Naig*, as his name is commonly written by Europeans. This prince seems to have possessed as enlarged and liberal a mind as could well fall to the possession of one placed in his circumstances; and that, under such circumstances, he was still the slave of superstition will not excite much surprise. He built an extensive and superb palace, still existing in partial ruins, in which the Saracenic style of architecture singularly mingles with the one properly Indian; leading to a supposition that he must have procured his architect, or some of his workmen, from Bisnagur, where, owing to wars and negociations with the potentates of Delhi, that style was probably well known and imitated. *Trimul-Naig* also expended vast sums on the temple, its servants, ornaments, and festivals. An extensive and beautiful tank east of the fort, known by the ordinary term of *Tepa-Kolam*, was dug, and ornamented with magnificent flights of stairs on the whole of the four sides, and with the usual sacred emblem of a small pagoda in the centre, by his order; and an annual festival, when the god takes his pleasure on the water on a floating ornamented raft, was instituted by him: affording, singularly enough, a raree-show for the English many centuries afterwards. But the chief work of the monarch was a very large and magnificent hall, or great choultry, to the east of the temple, and close to it. This work, of which some curious anecdotes will occur in the course of our illustrations, is truly wonderful; arising, not only from the large dimensions of the blocks of granite made use of, which is a more common thing, but also from th. ingenuity, excellence, and great singularity, of the sculptured work cut out in bold or entire relief from the pillars; and unrivalled, unless by similar works at Conjeveram. There is also a *Simasanam*, or throne of

black marble, whence, apparently, this monarch dispensed justice; but it was also probably a seat occasionally appropriated to the idol after processions: in the present day, at least, there is a festival recently revived, (if not invented,) on which occasion the idol, for many days consecutively, maintains its place on the throne, in the midst of attendant Bramins and a concourse of people Another choultry adjoining this one, was left by the monarch unfinished at his death; and so it still remains. He also either built, or ornamented, the lofty towers of the temple: the northern tower still remains unornamented; and stands confessed, in that state, a striking copy of Chaldean architecture. After *Trimul-Naig's* sun had gone down, to quote a native metaphor, he had no equal successor; nor, indeed, equal predecessor, except in *Visvanatha-Naicker*, founder of the dynasty. We shall leave to the principal manuscript, in the second volume of this work, the poetry and romance connected with *Visvanatha-Naicker's* accession, and simply note, that this kingdom was given to him by the *Rayer* of *Vijia-nagaram*, or Bisnagur, who had previously interfered, with a powerful army, in a question regarding the succession. *Visvanatha-Naicker* overcame some chiefs of Travancore, by his personal valour in single combat, and acquired their territory. By a treaty with the king of Tanjore, of whom we first hear about this period, he gave him a place, eligible to that monarch, in exchange for the rock of Trichinopoly, which had become a strong hold for robbers, who were a great annoyance to pilgrims going to Ramiseram. The fort of Trichinopoly was built by the *Naicker*, after clearing it of the banditti; and from its being an occasional place of residence with him and his successors, the mistake probably arose, whereby Europeans have written and spoken of Trichinopoly as the metropolis of the Madura country. The famous temple of *Sri-rangam*, or *Seringham*, was also built by *Visvanatha*, on the sacred island formed by the river Cauvery; and it was largely endowed from the same source. But still his principal attention was paid to his own capital. He extended and entirely rebuilt its fortifications. The more ancient fort was much smaller, and perhaps proportionably stronger; at all events it did not content the new regent from the north, for he marked out new, and extended, lines of circumvallation; raising on them massive walls, surmounted by circular bastions at intervals, with watch-towers over two of the gates, and a moat around the whole. We here first find the mention of feudal service; for *Visvanatha-Naicker* gave extensive districts to his

principal chiefs in fief-liege, on condition of their raising their quota of troops on emergency arising; and to each particular chief was committed the charge of repairs and defence, in case of siege, of a particular bastion and portion of the wall. These chiefs were the original Polygars. The extent of the walls would make such an arrangement needful; seeing that each side of the square is, by rough computation, at least a quarter of a mile. Thus Madura became a fortified town: slight dilapidations being excluded, these walls remain, except on the north-west angle, where the modern structure of the fortification is European; telling a tale, even were all records silent. But we pass on. Antecedent to the accession of the Carnataca lords, there would appear to have been unsettled times. About 1370 A. D. the Mysoreans had driven away the Mahomedans; and, after a few intermediate occurrences, had re-established some illegitimate descendants of the ancient *Pandions*, but these seem to have been quickly set aside by another power; the title of *Naicker* attached to whose names, indicates a Mysore origin, and it is at least extremely probable that a Mysore chieftain was established, or established himself, sovereign of Tanjore, and over a part of the ancient *Pandiya-mandalum*, about this time. But we do not decidedly read any thing of the Rajah of Tanjore, at least in our manuscripts, before the time when a descendant of the *Pandions* complained to the Rayer of Bisnagur, that the king of Tanjore had forcibly obtained possession of his (the *Pandion's*) inheritance. On this ground the Rayer sent his general, *Nagama-Naicker*, with an army; who conquered the country, and then retained it for himself; until subdued in turn by his son, *Visvanatha*, at the head of another army from the Rayer, sent to chastise his rebellious general Antecedent to the Mysore conquest, the Mahomedans had ruled, and, as it would seem, with no common violence. They had seized on the country about 1323 A. D. the first certain date afforded by our manuscripts; all previous dates being reckoned from the uncertain era of the *Cali-yugam*. From that time upwards, we have notices of a line of *Pandion* kings, broken by periods of uncertainty, and, apparently, by incursions of foreign conquerors, until about the beginning of the Christian era we find the country subject to the ascendancy of the famous *Vicramaditya*, king of Ougein; one of the *Pandions* ruling for a time as his viceroy. Higher upwards still, we discover that the kingdom had been conquered by a neighbouring king, and re-conquered

by a *Pandion*. Previous to the conquest by the neighbouring state, its kings had been in friendly alliance or league with the *Pandions;* and these last had been strengthened by friendly relations with the very ancient kingdom of Hastina-puri in the north. At a still earlier period, a famous personage, connected with that royal house, is stated to have formed an alliance by marriage with a *Pandion;* an occurrence which seems to be well authenticated, and could not have occurred later than one thousand years before the commencement of the Christian era. But we have now ascended to the fabulous period of the history; in which, however, there are vestiges of truth. Beyond this, in the ascending series, we have mythological legends. On all these points, down to the era of *Vicramaditya*, we shall not here enlarge, but refer our readers to the copious annotations contained in the first volume.

The antiquities of the place, exclusive of those already mentioned, and of remoter date, are, the temple, the old fort boundaries, and some surrounding localities. The temple is a spacious place: the outer walls being a square of three hundred paces. The lofty towers which rise above the gate-ways seem more ancient than parts of the wall, but the small inner shrines of the tutelary god and goddess, together with the small tank, enclosed by stone steps and a cloister, are among the earliest vestiges of remote ages. Within the walls there is also a curious area, said to contain a thousand pillars, and made to resemble a thickly planted grove of trees. Vague reports of treasures buried here exist: and it is even asserted that pearls, thus concealed, when dug for, have been found decomposed. It is most likely that such statements are mere country tales. The boundaries of the old fort are still to be traced in some places, especially on the southern and western sides: its area must have been, at the utmost, not more than half that of the modern structure. The old moat runs in a direction west from the palace; and, from its side, foundation bricks of the wall have been dug out. They are of larger size, firmer texture, and more deeply red color, than is now usual. The more modern fort is chiefly constructed of stone, filled up with earth. Some hills around the town, and at a short distance, are matters of mythological legend, as will be seen in the body of this work; and the *Potheiya-mali*, or hill at Courtallum, is peculiarly said to be the distinctive mountain of the *Pandiya-mandalam;* while other mountains are spoken of by native

writers as distinctive of other connected kingdoms. The temple of Ramiseram may be included among the antiquities of the *Pandion* kingdom, from its connexion with the famous *Rama*, and the war in Lanca: this is celebrated in every part of India.

The relations of the *Pandion* kingdom with other kingdoms of like antiquity, is a matter of some historical interest. Exclusive of the comparatively modern relations already sufficiently adverted to, there are others more remote. We find in one authority, the *Tonda-mandalam, Nadu-nadu, Sora-desam, Pandiya-desam, Sera-desam, Congana-desam*, enumerated as forming the whole of the Dravida country. But these distinctions are not equally ancient. The *Sora-desam, Sera-desam*, and *Pandiya-desam*, are most frequently alone enumerated as co-existing; and our manuscript authorities in the first volume allude to no other, in the remote period of antiquity. With the *Sera-desam*, or Malyalim country, the *Pandion* kingdom seems generally to have had friendly relations: there does appear to have been some trifling exceptions, and but very trifling. On the contrary, between the *Pandiya-desam* and *Sora-desam*, there was repeatedly much rivalry, strife, and war. The *Sora-desam*, or *Sora-mandalam*, is what is improperly termed the Carnatic; extending from the Cauvery on the south, to the Palar, at least, on the north; and from the sea on the east, to the Ghauts on the west. But this extensive tract of country was in after ages, we believe, divided into two portions, the *Sora-mandalam* proper, and the *Tonda-mandalam*. From *Sora-mandalam* comes the Choramandel of ancient geographers, and through them, our "Coromandel coast." Such is the true derivation of this term, to the exclusion of the *Jala-mandala*, or water-country, of Colonel Wilford, and the *Chola-mandalam*, from *Cholam*, (*holcus Saccharatus*, or great millet,) a species of corn, much cultivated, to which Father Bartolomeo erroneously refers the derivation. Dr. Robertson, guided by ancient European authors alone, points very accurately at the true one. In seeking for the origin of the term *Pandiya-mandalam*, our readers will find in the first volume indications of doubt as to whether it came, according to our manuscripts, from a son of *Duruvasu*, or whether it proceeded, at a much later period, from *Arjuna*, one of the five *Pandavas* so much celebrated all over India. When those observations passed through the press, we had not met with a passage in the *Harivansa*, adduced by

Colonel Wilford, which confirms the statement of our manuscripts by assigning the south country to *Duruvasu;* and adding, that in the tenth generation after him four brothers divided the peninsula among them: they being respectively named *Pandya, Cerala, Cola,* and *Chola,* of whom *Cola* had the most northerly portion; and in the other three, we have the original heads of the *Pandiya, Sera,* and *Sora* families. We rest with some satisfaction on this origin, confirmed, in the leading point, by concurring authorities; though it militates somewhat against the conclusion, when we find later bards, such as *Pugerenden* and *Ottiya-Kutten,* speaking of the *Sora* kings as of the solar line, the *Pandion* kings as of the lunar pedigree, and the *Sera* kings as of the *agni-vamasa,* or *fire-race;* but this is most probably only poetic rivalry, embellishment, and in part invention.

Of the bickerings, border incursions, and even reciprocal conquests, as well as occasional league and friendships, of the *Pandion* and *Sora* kings, sufficient details will be found in the course of the work. Generally speaking, Indian princes, purely such, as distinguished from foreign invaders, have been less addicted to warring with each other, than those of almost every other ancient nation. Hence, in a great degree, arises the paucity of materials for Indian history; but, happily, periods most barren of historical incident, have always been most felicitous and prosperous for the people. When light plays undisturbed around the mountain tops, the vallies rejoice; but when the lightening cloud, gathered on the summit, sweeps down the mountain ranges, the peasant's field or plantation at the foot, presently exhibits signs of desolation. That country is the happiest which knows least of the horrors of war; and India at large, would have been one of the happiest of such countries, upon the whole, had foreign invaders from the north not been tempted by her spoils. Exceptions to this rule have been sufficiently frequent to prevent our regarding the prevailing tranquillity as superhuman. Yet so abhorrent is the Indian mind, especially in the sacerdotal and literary class, from war, that we may imagine three out of the four ages so celebrated among them, to have been so distinguished from the occurrence of wars alone: the first step of deterioration being dated from the slaughter, by *Parasu-rama,* of great numbers of *Cshetriya* kings in battle; the second, from the great war waged by *Rama-Chandra* against *Ravana;* and the last, from the civil strife and dreadful

slaughter marking the war of the *Pandavas*, when friends and relatives met in hostile array and slew each other; fixing the beginning of the *Cali-yug*, the last, most debased, and iron age of time. But however this may be, we turn, with pleasure, even from such international disputes as those of the *Sora* and *Pandion* kings, to more interesting relations of the latter with the kings of the *Sera* country; which relations seem to have been those of commerce. Any vestiges of such intercourse, from manuscript authority, are indeed but faint and few; yet it is traditionally known that such intercourse has always existed. We find mention of one *Pandion* king, who personally traded by sea, though with what country is not stated. The other coast has however always been famous for its exports; and many of these were brought over the mountains, or through the passes, from the *Pandiya-mandalam*. Dr. Robertson, in his inquiry into the commerce of the ancients with India, has shewn, most satisfactorily, that the Malayalim or Malabar coast partook largely of this traffic. One, at least, of the ancient emporia must have been on that coast. We think, however, he has erred, most remarkably, in fixing the *Sera-metropolis* in the latitude of *Kantcheou*, in China, merely because its latitude agrees with that assigned to *Sera-metropolis* by Ptolemy; whose latitudes cannot with so much precision be depended upon, and are as much condemned by Dr. Robertson, in other cases, as praised in this. *Sera-metropolis*, we conjecture to be no other than *Tiruvanchi*, the capital of the *Sera-desam*, according to our manuscripts. Whoever looks at Ptolemy's distorted map of India, will consider the question of latitude, so far as he is concerned, to be of little consequence. And any attempted derivation of *Sera* from *Serica*, because China has usually abounded in silk, would be forced and artificial; especially when an ancient nation of that name existed, which unquestionably held great commercial intercourse with those whom we usually, and somewhat too exclusively, term the ancients. We have noticed, also, that Colonel Wilford, guided perhaps by Dr. Robertson, identifies the *Seres* with the Chinese; and by means of data from which, aided by our additional documentary information, we should draw a different conclusion. He quotes from Pliny, the language of an ambassador from Ceylon to Rome, (in the time of Claudius,) in which the ambassador says, that he knew the *Seres;* that they were not very remote from his own country; and that his country people

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traded with them. If the ambassador really came from Ceylon, (that is, if Taprobane, the island mentioned by Pliny, be Ceylon,) he would know the appellation of *Sera-desam* as familiarly as that of his own country: but he would most likely know very little of China, usually called by Hindus *Sina-desam*, and never *Sera-desam*. We have read (without knowing at present where to turn for our authority) of an ambassador sent from Rome, by Augustus, to the *Pandion* king. In that era there was no northern monarch of particular fame except *Vicramaditya*, who, we believe, was never termed a *Pandion;* but if commercial relations with the *Sera* country had made the Roman people acquainted with the importance and ancient fame of the *Pandiya-mandalam*, it is not impossible that some Italian merchant might have been instructed to penetrate, carrying presents, so far into the interior. Without some such intercourse, we do not see how geographers could have come at their *Pandionis-regio* and *Modura;* so obviously of correct native origin. However, it may perhaps be quite unimportant further to extend any such inquiries; and we will therefore return to the internal affairs, more properly such, of India alone.

We are not confined, by our manuscript authorities, to the limits only of two or three small countries. They advert, though often with mortifying brevity, to the whole of India; and to Indian history from the very birth of time. In their brevity, they resemble many other chronicles of ancient countries: for example, Palestine or Persia. The reader, it is hoped, will not reject what they do proffer of information; though he may wish they had been more diffuse, and the annotator somewhat less so. It must be admitted, that some effort has been made to cast a redeeming ray of interest around comparatively meager details, by laying every available source of information, known to exist, under contribution. We trust the result will be to present, both a more full, and a more connected, view of Indian History, from the earliest periods, than has yet been placed before the public; either in England or India. By Indian History, we mean that purely such; for it has heretofore been the fashion to write Indian history only in such portions of it as related to foreign conquerors, and to dominions ruled by foreigners to the soil. Other portions have been given up, for the greater measure, in despair; from want of sufficient documents. Much, it is true, is still deficient: yet an approximation is better than

nothing. In particular we venture to hope, that the important question of Indian chronology will not be found more satisfactorily arranged, in any one place, than we have attempted to effect in this work, by deductions from the most extensive inferential sources available. And while the result confirms some important portions of the Mosaic history, we think it will be admitted, that nothing really contrary to that inspired account can be convincingly, or even plausibly, drawn from Indian sources. The Mosaic narrative must still remain the oldest, best authenticated, and most valuable one in the world. If our researches have in any measure strengthened that conclusion, without any thing further, we should not consider the time employed as entirely wasted. But, in addition to ordinary history, there is a somewhat full exposition of native mythology, from native documents, and not from foreign prejudice, or partiality; through which exposé we do certainly expect some practical results, needless to be detailed. We have sometimes had to wade through matters distasteful; and difficult, with sufficient delicacy, to bring forth to the light, even while feeling it needful to do so, and yet not to offend the purest mind. On this particular we have felt, and do feel, the most trembling solicitude. We trust, however, that no offence has been committed against the laws of delicacy and purity. But we certainly have not exaggerated the worst view of Indian character. Much is left in the shade. Modern ideas of refinement, are better, nobler, and more elevated, than those which have usually prevailed in earlier times; and especially where the holy and sanctifying light of the Christian religion has never shone. The writer disguises not his wish indirectly to urge, by practical exhibition rather than verbal declamation, the duty of holding that light, as clearly and powerfully as possible, before the native mind; yet this wish has been carefully subdued, and will never appear prominent, for the most adequate reasons; and, in part, because the very end sought would thereby be frustrated. And here, once for all, the writer would humbly beg leave to declare his full conviction, that this duty, in the way of active interference, is not the part of rulers; at least in the present state of India: they will rather aid the efforts of duty made by others, only by silent but real neutrality. And we submit, that real neutrality is desirable. We have glanced, in passing, at the philosophy, and at the poetry, of the country more immediately the subject of

illustration; the former of the two is but meager; on the latter point, there remains as yet much to be explored: a dialect more perfect than the poetical Tamil perhaps never existed.

In that period which is nearest to our own times, the records contained in our Manuscripts will be found to form an ascending series with the copious narratives of Mr. Orme, and Colonel Wilks. The latter gentleman, in entitling his work "Historical Sketches of the South of India," is somewhat illogical, seeing that his sketches pertain almost wholly to the Mysore country; which, however prominently brought before the public attention by the events ending in the overthrow of the Mahomedan dynasty, is yet but a small portion of Southern India, and not the most important one. But the work itself is one of great interest; and while it throws a faint ray on some interference of the "*Madura-Naicks*," that is, rulers of the Carnataca dynasty, in the affairs of Mysore, to their own detriment, it receives some illustration in return, by details of Mysore intervention and conquests, at an earlier date, in the Madura country. The laborious pages of Mr. Orme, invaluable as they are, may obtain one or two corrections, especially in the opening portion, from the brief narrative in these manuscripts; and in other points they receive additional confirmation. The discrepancies of the two accounts may be possibly sufficiently obvious on comparison; but will, at all events, have some further notice in the proper place. There are yet wanting some fuller details of the Malayalim country, and also of the Carnatic: the former possibly, and very probably the latter, may be capable of further elucidation from the Mc.Kenzie Manuscripts, preserved in the College of Fort St. George, of which an inspection has been promised to the writer, by two gentlemen connected with the Madras Literary Society. Should such an inspection prove to be attainable, and nothing further of importance result from it, personal inquiries may very probably be made at Conjeveram, with a view of getting at some details of the *Soren* kingdom, and some illustration of the influence exerted by some of the Carnataca lords at a comparatively modern period; which latter, in particular, will be of advantage to our second volume. If to the above desiderata, any manuscripts could be obtained at Tripetty, concerning the ancient kingdom of *Narsimmapuram*, and its capital *Chandragherri*, then details of

Peninsular history, south of the river *Krishna*, might be regarded as tolerably complete. It is not, however, always that what is desirable is practicable; and our wishes must not be the rule to guide a corrected expectation.

Some little explanation, in passing, of the mode in which the manuscripts to be included in the present work came into the hands of the translator and editor, may not be improper, or uncalled for. They were first procured by Mr. W. C. Wheatley, a confidential employé of our late Governor Lushington, at the time when he was Collector of the District of Ramnad, Tinnevelley, and Madura. Mr. Wheatley was a singularly mild, able, and well-informed man; and, as such, duties of very great importance and responsibility were often confided to him. He has received honorably distinctive notice from Sir Alexander Johnstone, whose researches at Madura he aided. And, at the time when Colonel Mc.Kenzie was making his very extensive inquiries after manuscripts and inscriptions throughout the Peninsula, Mr. Wheatley was pointed out to him as a suitable person to help forward the work. It is one misfortune attendant on the Mc.Kenzie collections, bulky as they are said to be, that they have never been properly digested; and perhaps it is not to be regretted, that these documents now to be brought before the reader did not sink into the same vortex. By what means they failed of reaching their intended destination, the writer has no means of knowing: it might have been by the premature decease of Mr. Wheatley, or by the removal of Colonel Mc.Kenzie to Calcutta. The manuscripts remained in the hands of Mr. Wheatley's relict, by whom they were presented to the translator, on his making inquiries after such documents, in the year 1825. The documents, entitled distinctively, *Pandion Chronicle, Supplementary Manuscript*, and *Carnataca Dynasty*, bear the marks of age, though, of course, not of remote time; they are all three in the same native hand writing: the few concluding words at the end of the first, which the editor has distinguished by a [have evidently been added since, and in a different hand writing. These principal manuscripts, with a variety of smaller ones, written by other hands, some of them made use of in the first volume, and others reserved for the second, were received at the same time. The *Stalla Purana* was procured afterwards; and is not properly to be numbered among the MSS. intended for Colonel Mc.Kenzie. They all afford

internal evidence of authenticity: any person who desires it, may obtain an inspection of them by calling, while they remain in the editor's possession. It is intended to deposit them, at a future period, in the archives of some public institution; most probably those of the Royal Asiatic Society of London, as they supply many of the historical desiderata put forth by that learned body. It was once intended to transmit them, with literal translations, according to the rules of that Society; but some discouragements, and great professional labors, intervened: and when the matter was vigorously entered upon, as a printing press was at command, it was judged best to edit them in the present manner.

It may be needful to apprize the Tamil scholar, in particular, that the printing of the manuscript text proceeds upon the principle of transferring that text unaltered to the printed page. Hence criticisms on the orthography will be out of place. The manuscripts are not written in the style anciently appropriated only to polished versification; nor in the grammatically polished manner recently introduced through the medium of the College of Fort St. George, which is, in many respects, a medium, and, as such, a new, dialect; but they are written as natives usually wrote their own language some years since, and as they still write it in the common concerns of life. The editor, from the first, felt that it would be wrong, on principle, to attempt to make any orthographical corrections; the subject not turning on the niceties of grammar, or elegancy of polished language; but being simply plain matters of fact, plainly recorded, without the slightest visible affectation of moonshee's learning. Hence it was the editor's wish, to transfer as nearly a *fac-simile* as possible to the paper: a few pointed letters and other marks have nevertheless unintentionally got in; the originals have none of them. It may suffice to observe further on this head, that were the orthography of the manuscripts other than it is, unless it had been versification, that circumstance would have stamped them spurious; and would mark them as productions, at the utmost, of the last ten or fifteen years.

An objection which might arise, chiefly in the mind of the mere English reader, may perhaps be prudently noted. Modern histories are so minute, and so verbose, that a person mostly accustomed to them, might be tempted to overlook the importance, and regard with contempt the brevity and meagerness, of these documents.

The importance consists in our having any details whatsoever concerning times and places unknown or obscure before; rather than in the copiousness of such details, however desirable it might be. And extreme brevity, even to meagerness, has often marked historical or biographical documents composed in periods when the art of printing was unknown, or had not been introduced into the countries of the authors. Eutropius and Cornelius Nepos have shewn us with what simplicity and extreme brevity important records may be composed, even in the country and the language of Livy and Tacitus. To find any thing analogous to such writers as the last two in India, or even to such a medium as the historical books of Sallust, would indeed be a treasure: but in the deficiency of fuller records, what can be obtained, ought not to be fastidiously rejected. There is not a document in the world of any thing like the value and importance of the historical book of Genesis; yet it is singularly brief, nay more meager, if tried by modern rules. And the chronicles of the ancient kings of Israel and Judah are as meager, tried by modern standards, as the *Pandion Chronicle;* though much more valuable: comparison, except in one point only, being out of the question. And if any reader of modern taste is disposed to slight these illustrations, he is reminded that when Sir Walter Scott was asked why he had not reduced his life of Napoleon into considerably smaller compass, he replied, "I had not time." Another author, of acknowledged talent, tersely remarks, "I had not time to be brief." Our Indian authors no doubt had time enough on their hands; we might wish that they had possessed less, could that have made them more satisfactorily verbose: but perhaps they wrote all they knew; and the candid reader, it is hoped, will not treat their testimony with contempt, because it is not so full as might justly be desired.

Perhaps a more important objection may obtain in the minds of some readers; and these are persons whose judgment the writer is disposed deeply to respect. Among those denoted, there are at least many who consider that a Christian missionary should be a man of one book; and they regard almost as profanation any apparent disparting of effort from the one grand object to which life and all its powers have been professedly devoted. With some unimportant qualification, the writer himself has been of this opinion; and practically adhered to it for a series of

years. It rests not with himself that any alteration, even for a time only, has occurred in this mode of thought and action. After a period of perhaps more than usually unremitting effort, during upwards of ten years, devoted to the laborious and anxious fulfilment of his vocation, circumstances, unforeseen by human infirmity, and uncontrollable by his own will, though no doubt subordinated to the will of Divine Providence, threw him into an incapacity for further active exertion, and forced him into quiet and retirement. Aware of the impossibility of being satisfied with a state of non-exertion, this work, which had been occasionally though vaguely thought of before, was taken up with animation; and, in connexion with some other literary engagements more strictly professional, it has afforded full employment, in a way it is hoped not altogether useless. It may be observed with regard to the work of translation, especially of the first manuscript, that this was roughly done while applying to the study of the Tamil language in the direct discharge of missionary duty; and that too with a view to obtain a greater familiarity with the simply native Tamil, as distinguished from the modern dialect, technically termed Christian Tamil, which, from its arbitrary use of various words, is not intelligible to natives without some previous definition of terms, and some practice; and, also, as distinguished from the College style, which, though grammatically right, has not yet the sanction of general custom, and is adapted as yet chiefly to the learned; though there can be no doubt that, in a few years, it will have all sanctions in its favor. But under lately past, and present, circumstances, a missionary who should confine his attention to either, or both of the modern usages referred to, would not be in the best degree qualified for colloquial or written intercourse with natives of an ordinary rank or class in society. Exclusive, however, of a consideration so restricted, it is hoped that the general tendency of this work will be seen to bear indirectly on the promotion of the missionary cause; and to a younger class of students, whether civilians or missionaries, these nearly literal translations may prove of some service in aiding their progress in the acquirement of the Tamil language. For the rest, the writer must cast himself on the indulgence of objectors of the kind alluded to; begging leave only to remind them, that there are very many persons in the world, who run into the contrary extreme of judgment, inferring from the usual abstractedness of Protestant missionaries

from such pursuits, their great inferiority to Roman Catholic missionaries, and their prevailing incapacity, as narrow-minded men, who have scarcely two ideas; but who, being confined to their enthusiasm and fanaticism, are each, in his little circle, "*homo unius literæ*," as Sir W. Jones sarcastically designated his incompetent and indiscreet antagonist, Fré Bartolomeo. This last opinion is as much an extreme as the other; and any thing that, however incompletely or imperfectly, may tend to remove such a false impression, wherever it exists, is some indirect service to the missionary cause; being one which the writer, however incompetent, would willingly aid by every discreet use of means or opportunities afforded.

It remains to apologize, not only to the critical, but to the general, reader, for some inadvertencies, errors, and oversights, which the utmost vigilance has not succeeded in entirely preventing. They will usually be perceptible to the eye, and will easily admit of candid correction, without entering on minute details; seeing that nothing of importance is affected by them. The reader will also be pleased to observe, that the orthography of native words, when expressed in Roman or Italic letters, agrees very nearly with the system of Sir W. Jones, for the orthography of Asiatic words; and if read according to the continental mode of pronouncing the vowels, the enunciation will not be far from accurate. The want of accented letters, in the fount of types employed, has been regretted, but could not be remedied. Perfection, however desirable, is not usually attainable.

This Preface cannot be concluded without returning very grateful thanks for the patronage which has been extended to the work; nor without expressing the hope that the very respectable character of that patronage may add to it weight, and attract to it notice, such as a retired and obscure individual could not, of himself alone, give or acquire. But, however thankful for such aid, the writer disguises not the entertainment of a wish, even higher in its object than attaining the approbation of subscribers, added to their patronage. In the general scope of the whole work, indirectly, and more immediately in a few portions of it, he has aimed at usefulness, by a reference to the best interests of his fellow creatures. This general tendency, and these particular portions, he has felt that he could bear on his heart before the footstool of Almighty God, commending them to his protection and blessing; and

if this inestimable benediction be in any measure accorded, he will have obtained a boon higher than the most distinguished among men could bestow; and will sit down contented, as not having labored without a full and an appropriate reward.

Coleman's Garden, Madras, April, 1835.

VOLUME THE FIRST.

Pandion Chronicle.

Stalla Purana (abstracted).

Supplementary Manuscript.

Cshetriya Kings, or Solar Line.

Contemporary Kings of Hastinapuri.

Notices of Magadha and Ougein;

of Vicramaditya, of Salivahana; etc. etc.

PÀNDION CHRONICLE.

ஸ்ரீமதுசகலலோகசிருஷ்டிதிதிசங்காரகாரணகாராயிருக்கிறஸ்ரீபரமேசுரனு
டையகருணையினாலேசகலசீவாத்துமாக்களையும்பிறப்பிவிக்கிறநிமித்தியம்பிறம்மதேவ
ரை உண்டுபண்ணினார் அந்தபிறம்மதேவருக்கு வயசு எவ்வளவு என்றால் மனுஷர்கள்கண்
சிமிட்டுகிறநேரம்ஒருநிமிசமென்றுபேர் அந்தநிமிசம்பதினஞ்சுகொண்டது-ஒருகா
ட்டைஎன்றுபேர்காட்டை-௩௰-கொண்டதுஒருகலையென்றுபேர்இந்தகலை-௩௰-கொ
ண்டதுஒருமுகூர்த்தமென்றுபேர்இந்தமுகூர்த்தம்-௩௰-கொண்டதுஒருநாள்நாள்-௰௫
கொண்டதுபட்சம்-௧-இந்தபட்சம்-௨-க்குமாசம்-௧-இந்தமாசம்-௨-க்குஇருது-௧
இந்தயிருது-௩-க்குஅயனம்-௧-இந்தஅயனமிரண்டுவருஷம்-௧-இப்படிமனுசவருஷம்
௩௱௬௰-கொண்டதுதேவர்களுக்குவருஷம்-௧-இந்தவருஷத்தில்கிறுதயுகம்-௪௲௮௱
இதுக்குமனுசவருஷம்-௰௭-லட்சத்து-௨௰௮௲-திரேதாயுகத்தேவவருஷம்-௩௲௬௱
யிதுக்குமனுசவருஷம்-௰௨-லட்சத்து-௯௰௬௲-துவாபரயுகம்தேவவருஷம்-௨௲௪
௱-யிதுக்குமனுஷவருஷம்-௮-லட்சத்து-௬௰௪௲-கலியுகம்தேவவருஷம்-௲௨௱-இ
துக்குமனுஷவருஷம்-௪௱௩௰௨௲-ஆகயுகம்-௪-க்குதேவவருஷம்-௰௨௲-க்கு-இ
துக்குமனுஷவருஷம்-௪௰௩௱௲௨௰௲-இந்தயுகம்-௲-ஆனால்பிறம்மதேவருக்குஒரு
பகலாச்சுது-பின்னும்-௲-வருஷமானால்ஒருநாளாமிந்தநாள்-௩௰-க்கொண்டதுஒரு
மாசம்மாதம்-௰௨-கொண்டதுஒருவருஷம்இந்தவருஷம்-௱-ஆனால்பிரமப்பிரளயம்இ
ந்தபிறம்மாவினாலேசிருஷ்டிக்கப்பட்டஇந்தபிருதிவியின்கீளேஆதாரசத்திகூறமத்தி
ன்மேலேஅனந்தாதிஅஷ்டதிக்கெசம்அட்டநாகமாயிரம்படத்தொடையிருக்கிறஆதி
சேஷனாலேதாங்கப்பட்டநின்றஅதலவிதலசுதலநிதலதருதலமகாதலபாதாளமென்கிற
ஏழுலோகமும்பூலோகபுவலோகசுவறலோகமகாலோகசெனலோகதபலோகசத்திய
லோகமென்கிறலோகங்களுக்குகீழேசொறனமயமாயிருக்கிறமகாமெருபருவதத்தை
சுத்திவரசெம்புத்தீபுலெட்சம்யோசினைஅதைச்சுத்திவரலவணசமுத்திரம்லெட்சம்
யோசினைஅதுக்கப்பால்சாகத்தீவுஅப்பால்பால்சமுத்திரம்குசத்தீபுதயிர்ச்சமுத்திரம்
கிறவுஞ்சத்தீவுநெயிச்சமுத்திரம்சனமலித்தீவுகருப்பஞ்சாற்றுசமுத்திரம்பிலட்சத்தீபு
தென்சமுத்திரம்புஷிகரத்தீபுநல்லதண்ணீர்க்கடல்இப்படிஒன்றுக்கொன்றுவொட்டிப்
பாயிருக்கிறஎழுதீபுகளுக்கும்எழுசமுத்திரங்களுக்குமப்பால்யிதுகளைசுத்திவட்டமாக
சக்கிறவாளகிரியிருக்கும்அதின்கிழக்கேஉதையகிரியிலேசூரியன்உதையமாகிமேற்கே
அஸ்த்தமனமாகிறதுயிப்படியிருக்கிறபூமியைரட்சிக்கிறநிமித்தியம்பிறமதேவரு
டையபகல்ஆயிரம்சதிர்யுகத்தில்சுவாயம்புமனுசுவாரோசிசமனுதாமசமனுசூரியமனு
ரைவதமனுவைவச்சுதமனுஅக்கினிமனுருத்திரமனுவாசவமனுபவுச்சியமனுபிரமம

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

SECTION 1.—*Origin of the World and Division of Time.*

THE supreme *Ishvaren* is the creator, preserver, and destroyer, of all worlds. This supreme heavenly *Ishvaren*, by his grace, (or favor,) made the god *Brahma*, for the purpose of producing all living souls. Now, the age of this god *Brahma* is as follows:—The time of winking the eye is one moment; fifteen of these moments are a *kattai;* thirty of these *kattai* make a *kali;* thirty of these *kali* form one *muhurrtam;* thirty of these *muhurrtam*, one day. Fifteen days are a *patsham;* two of these *patsham*, a month. Two months make one *iruthu;* three of these *iruthu* make an *ayanam;* two of these *ayanam* make a year. Of these years of men, 360 make a year of the gods; of these, 4,800 form the *Kirutha-yugam;* which contains of the years of mortals, 1,728,000. The *Tiretha-yugam* contains 3,600 years of the gods; or, 1,296,000 of the years of men. The *Dwapara-yugam* contains 2,400 years of the gods; or, 8,64,000 of the years of men. The *Kali-yugam* contains 1,200 years of the gods; or, 432,000 of the years of men. The whole making four *yugas;* containing, years of the gods, 12,000; or, 4,320,000 of the years of men. Now, one thousand of these great ages make one bright-half of *Brahma's* day; and one thousand more such *yugas*, complete his day. Thirty of these days are a month; twelve months, a year. One hundred of these years is *Brahma's* flood.

SECTION 2.—*Situation of the Earth and other Worlds.*

Beneath this Earth, made by the above *Brahma*, the supporting power rests on a tortoise, the serpent, and such like: on the eight sides are an elephant, eight serpents, and the thousand-headed *Athi-seshan*, which upholds the world.

னுதக்ஷணமனுதாமமனு சடசக்ஷமனுஇந்தபேருடத்தாயிருக்கிறபதிநாலுமனுக்கள்ஒ
வ்வொருதற்கு எழுபத்தொருசதுர்யுகமாகபதிநாலுபேருக்கும்சதுர்யுகம் தொளாயிரத்
துத்தொண்ணூற்றுநாலு இது போகபிறமதேவருடைய பகலில்மிஞ்சின சதுர்யுகம் -௲
இப்படியிருக்கிறமனுக்களிலே சுவாயம்புவமனு பூமிஆளுகையில் அவருக்கு பிள்ளையள்
யேழு அதில் அக்கினிதிறருஎன்கிறவர்செம்புத்தீவையும் அக்கினிபாகுயென்கிறவர் சாக
த்தீவையும்மெதாவியென்கிறவர்குசத்தீவையும்ாதிஷமானென்கிறவர் கிறவுஞ்சத்தீவை
யும்துதிமானென்கிறவர்சலமலித்தீவையும்கன்னனென்கிறவர் பிலட்சத்தீவையும்வசந்த
னென்கிறவர்புஷ்கரத்தீவையுமிப்படிப்பட்டபேர்களும்எளுத்தீவையும்ரெட்சித்தார்கள்
அதில்செம்பூத்தீவைரெட்சிக்கிறஅக்கினிதிருக்கென்கிறவருக்குபிள்ளையள்குருஇரண்ணி
யர்ரம்மியர்பத்திராசுவான்பாடன்அரிகெதுமால்இளாயென்றுசொல்லப்பட்டபிள்ளைய
ள்ஒன்பதுபேர்கள்சம்பூத்தீவைஒன்பதுகண்டமாக்கிறஇமொறபருவததுக்குதெற்க்
கேசமுத்திரத்துக்குள்ப்படவில்லுபோலேவளைந்துஒன்பதினாயிரம்யோசினைபிறமாண
ததிலிருக்கிறபூமியைபாரதர்ரெட்சிததபடியினாலேஅதற்கவர்போலேபாரதகண்டமென்
றுபோச்சுதுஅதில்அனேகபருபதங்களில்விசேஷமானதுகள்மகெந்திரம்மலையம்மா
கதம்பாரியாத்திரம்சத்திவிந்தியம்சய்யம் ஆகபருபதங்கள் -௭- அனேகட்செத்திரங்களில்
அயொத்தியாபுரிமதுராபுரிமாயாபுரிகாசிபுரிகாஞ்சிபுரிஅவந்திகாபுரிதுவாரகாபுரிஆக
ட்செத்திரம் -௭- நதியில்விசேஷமானதுகள்பாகீரதிகெவுதமிநிர்மதையமுனைசாசுவதிகி
றுஷணவேணிதுங்கபத்திரிவெகவதிதாம்பிறவறனிஆகநதி -௯- அனேகதேசங்களில்அங்
கதேசம்வங்கதேசம்கலிங்கதேசம்காசுமீரதேசம்காம்போசதேசம்காமரூபதேசம்ச
ளவீரதேசம்சவுராட்டிரதேசம்மகாராட்டிரதேசம்மாகததேசம்மாளவதேசம்நேபா
ளதேசம்கோளதேசம்திருவிடதேசம்கற்னாடகதேசம்லாட்தேசம்பாஞ்சாலதேசம்ப
ண்டிரகிருணதேசம்தேசாறனதேசம்குருதேசம்பொசதேசம்விதெகதேசம்வால்மீக
தேசம்பற்பறதேசம்கொசலதேசம்குளந்ததேசம்சூரசெனதேசம்டங்கதேசம்மச்ச
தேசம்சையிந்தவதேசம்பூறசேறதேசம்காந்தாரதேசம்சாலவதேசம்கொடகதேசம்
டெங்கண்தேசம்நிடததேசம்ஒட்டியதேசம்துறுக்கதேசம்அசம்தூற்சாதேசம்மறு
டதேசம்பவுண்டிரதேசம்வச்சதேசம்லா*************** யவனதேசம்பகுவான்தேசம்
குருததேசம்காசிபதேசம்சொள்தேசம்பாண்டியதேசம் சேரதேசம்இந்தப்பேர்க
ளை உடைததாயிருக்கிறதேசங்கள் -௫௰௬- இந்தததேசததின்பேர்களை உடைததாயிருக்
கிறராசாக்கள் -௫௰௬- பேர்களும்நெடிகிலும்ஆண்டுகொண்டுவந்தார்கள்அதில்இந்தப்
பாண்டியதேசததைமேலெழுதியபிறமாவினுடையபகல்ஆயிரஞ்சதுர்யுகததிலபதினா

It also supports seven inferior worlds, which are called, *Athala, Vithala, Suthala, Nithala, Tarathala, Mahathala, Pathalam.* And above, *Bulogam,* (the Earth,) are, *Puvalogam, Suv'rlogam, Mahalogam, Jennalogam, Tabologam, Satthyalogam;* beneath which—

SECTION 3.—*Situation of the various Dipas.*

—The golden mountain, *Maha-meru,* is surrounded immediately by *Jembu-dipa,* extending a hundred thousand leagues, (ten miles each); around which flows the salt sea. Beyond this, are *Saka-dipa* and the sea of milk. *Kusu-dipa* is next, and the sea of *Tyar,* (curdled milk). Beyond, *Kirounja-dipa* and the sea of *Ghee,* (boiled butter). Further, *Janmali-dipa* and sea of sugar-cane juice. Next, *Pilatsha-dipa* with the sea of honey, and *Pushkara-dipa* with the fresh-water sea. In this manner, one beyond the other in geometrical proportion, there are seven dipas and seven seas. Outside, in a circular form around these, is *Sakkiravali-kiri,* (or Wheel mountain); and to the East of that is *Utiya-kiri,* (or Sun-rising mountain,) where the Sun having risen, and proceeding to the West, sets again.

SECTION 4.—*Names of the Fourteen Manus.*

Moreover, for the purpose of protecting the world during the thousand great ages of the bright-half of the god *Brahma's* day, the following fourteen *manus* bear rule, *Swayambu manu, Suvarosisa manu, Tapasa manu, Surya manu, Raivata manu, Vaivasutha manu, Akkini manu, Ravuttera manu, Vasava manu, Paucheya manu, Bramha manu, Tatchana manu, Dherma manu, Suchchasa manu.* Each one of these rules during seventy-one *Sathura-yugas,* (or great ages,) amounting, altogether, to 994 great ages to each of the fourteen. Besides these, in order to complete the bright-half of *Brahma's* day, are required six more great ages.

னுமனுக்களில ஆறும்மனுவாகியனாவதமனு வமச ததில சந்திர குலததில உண்டான பா
ண்டியர்களிலகுலசெகரபாண்டியனனவன்மணவூரிலெஇருந்தராச்சியமஆளுகிறபோ
துஅவன்பட்டணததுக்குமேற்கேவனத்தில்வெகுகாலததிக்குமுன்ஒருகாரணநிமிதத்தி
யமாககயிலாசததிலிருந்துஇந்தவனததில்சுவாமியெழுந்தருளியிருந்தார்அவரைததேவ
தைகள்பூசைபண்ணுகிறநிமிததியம்மகாமகிமையையுடைததாயிருக்கிறதீர்த்தம்வேணு
மென்றுசுவாமியைசிந்திக்கிறபோது அவர்குலததினாலேதமக்குதென்கீழ்மூலையில்நா
ட்டிவெடுததுஅதிலிருந்துமகாவேகததுடனே கங்கைபிறந்தது அதைமிஞ்சாமலதட
ரகமாக்கினர்அந்ததீர்த்ததினாலேசுவாமிக்கும்தேவதையள்அபிஷேகம்பண்ணிபூசைப
ண்ணினர்கள்அந்ததடாகததில்பொன்னிறமாயிருக்கிறதாமரைபூததபடியினாலே
பொற்றாமரையென்றுபேருச்சுதுஅப்படிவனமாயிருக்குமளவில்தேவெந்திரன்விருத
திராசுரனைக்கொன்றபாவந்தீர்த்தார்வெள்ளைஆனைக்குசாபந்தீர்த்தார் ஆகதிருவிளையா
டல-உ-பின்புதனஞ்செயனென்கிறசெட்டிவனததிலததங்கினபோதுகணடுமணவூரில
குலசெகரபாணடியனிடததிலச்சொன்னான் அவன் வெகுதளததுடனேவந்துதெரிசித
துமுன்தேவெந்திரன்பூசைபணணுகையிலவிசுவகருமாவினாலேஉணடுபணணப்பட்டவி
மானததையுங்கணடான்பின்புகாடுகளெல்லாம்வெட்டிபட்டணமுணடுபணணிசுவாமிக்
கும்கோபுரங்கள்மணடபங்கள் ஆபரணங்களெலலாம்விதிவததாகஉணடுபணணிதானும
மேலேயெழுதியனாவதமனுவினுடையபட்டம்சதுருயுகம்எழுபததொன்றிலச்சென்ற
துச்சதுருயுகம்முப்பததுனாலும்தேவவருஷம் -உ௰- சென்றதுமுப்பததஞ்சாம்சதுரு
யுகம் ஆதிகிறுதயுகம்தேவவருஷம்யிருபததொரும்வருஷம்பட்டாபிசேகம்பணணிக்
கொணடுஅவடததிலிருந்தாச்சியபரிபாலனம்பண்ணினது தேவவருஷம் -சதூா- அவ
ன்குமாரன்மலையத்துவசபாண்டியன்ஆணடது தேவவருஷம்-கூதௗா-அவன்னுளையில
மீனாட்சிதிருஅவதாரம்பணணினதிருவிளையாடல - க - அவர்மருமகன்சுவாமிசவுந்தரபா
ணடியனாகயிருந்துஆணடது தேவவருஷம் - கூ௰ந - அப்போதுவெள்ளியமபலத்திலந
டனம்குண்டொதரனுக்காக அன்னக்குழியும்வையகயும் அழைத்ததும்யேழுகடல்அ
ழைத்ததும்மலையத்துவசனை அழைத்ததும்ஆகதிருவிளையாடல் -ரு- அவர்குமாரன்உக்கி
ரமபாண்டியன் - ௵சய௰ந- அதில்அவருக்குவெலவளைசெண்டுகுடுததததும்வேலினால்க
டலைவத்தப்பண்ணினதும்செண்டினால்மகாமெருவை அடித்ததும்வளையினாலேஇந்திர
னை கிரீடபங்கம்பண்ணினதும் ஆகதிருவிளையாடல் - ச - அவர்குமாரன்வீரபாண்டியன்
௵அதூசா - அதில்வெதத்துப்பொருள்ச்சொன்னதிருவிளையாடல் - க - அவர்குமாரன்
அபிஷேகபாண்டியன் -௵சதூஅா- அதில்மாணிக்கம்வித்ததுவருணன்விட்டகடலைவத்

Section 5.—*Offspring of Swayambu manu.*

Amongst these *manus*, while *Swayambu manu* ruled the world, his children were seven. Of these, *Akkini-tirrku* protected *Jembu-dipa; Akkini-baku* protected *Saka-dipa; Methavi* protected *Kusa-dipa; Rathishiman* protected *Kirounja-dipa; Tuthiman* protected *Janmali-dipa; Kann'r* protected *Pilatcha-dipa; Vasantha* protected *Pushkara-dipa.* These, thus named, protected the seven *dipas.* Among these, the children of *Akkini-tirrku*, ruling *Jembu-dipa*, are, *Kuru, Iraniyar, Rammiyar, Patthira-suvan, Padan, Ari, Kethu, Mal, Illa;* nine persons.

Section 6.—*Division of Jembu-dipa; its Mountains, Rivers, and Countries.*

These divided *Jembu-dipa* into nine partitions, bending like a bow to the South of mount *Imaut*, (or *Emaus*,) as far as to the sea, and measuring nine thousand leagues (ten miles each). Since *Baratha* ruled this country, it hence obtained the name of *Baratha-kandam*, (or the land of *Baratha*). In it are many mountains, the principal of which are, *Mahendiram, Maliyam, Makatham, Pariyat-thiram, Satthi, Vinthiyam, Saiyam;* in all, seven mountains. Many (sacred) places, *Ayodhiya-puri, Mathura-puri, Maya-puri, Kasi-puri, Kanchi-puri, Avanthika-puri, Dwaraca-puri;* altogether, seven towns. Among the rivers, the principal ones are, *Bakirathi, Gauthami, Narmathi, Yamuni, Sarasvathi, Krishnaveni, Tangabatthiri, Vegavathi, Tambiravarami;* in all, nine rivers. Among many countries, are the following, *Anga-desam, Vanga-desam, Calinga-desam, Casumir-desam, Camboge-desam, Camarubu-desam, Saovira-desam, Saovirashtira-desam, Maharashtira-desam, Magar-desam, Mahrava-desam, Nepala-desam, Kerala-desam, Dravida-desam, Carnadaca-desam, Lada-desam, Panadaka-desam, Pandirakirana-desam, Desarrna-desam, Kuru-desam, Boja-desam, Vithega-desam, Valmika-desam, Parpara-desam, Kosala-desam, Kuluntha-desam, Surasenna-desam, Danga-desam, Macha-desam, Saindava-desam, Purchera-desam, Randara-desam, Salava-desam, Koduku-desam, Dengana-desam, Nidittha-desam, Ottiya-desam, Turuku-de-*

தச்செய்த்தானைமாடக்கூடலானதுஎல்லாம்வலைசித்தரானதுகல்லானைக்குகரும்புகுடு
த்தது ஆகதிருவிளையாடல-௫-அவன்குமாரன்விக்கிரமபாண்டியன்-௵௪௲௯௱-அதில
யானையெய்ததுவிருத்தகுமாரபாலரானது ஆகதிருவிளையாடல-௨-அவன்குமாரன்ராச
சேகரபாண்டியன்-௵௬௲௭௱-அதிலமாரியாடினதிருவிளையாடல-௧-அவன்குமாரன்
குலோத்துங்கபாண்டியன்-௵௯௲௩௱-அதிலபழியஞ்சினதுமகாபாதகம்தீர்த்தது அ
ங்கம்வெட்டினது ஆகதிருவிளையாடல-௫-அவன்குமாரன் அனந்தகுணபாண்டியன்
௵௪௲௨௱-அதிலநாகம்எய்ததுமாயப்பசுவைவதைத்தது ஆகதிருவிளையாடல-௨-
அவன்குமாரன்குலோத்துங்கபாண்டியன்-௵௭௲௪௱-அவன்குமாரன்அனந்தகுணபா
ண்டியன்-௵௰௲௱-அவன்குமாரன்குலபூஷணபாண்டியன்-௵௬௲௩௱-அவன்குமார
ன்அனந்தகுணபாண்டியன்-௵௫௲௫௱-அதிலமெய்க்காட்டிட்டதிருவிளையாடல-௧
அவன்குமாரன்குலபூஷணபாண்டியன்-௵௩௲௧௱-அதில்உலவாக்கிளிகுடுத்தார்வளை
விற்றார்அட்டமாசித்திஉபதேசித்தார்விடையில்சினையிட்டார் ஆகதிருவிளையாடல்-௪
அவன்குமாரன்ராசபுரந்தரபாண்டியன்-௵௭௲௨௱-அதில் தண்ணீர்ப்பந்தல்வைத்
தார்ரசவாதஞ்செய்தார் ஆகதிருவிளையாடல்-௨-அவன்குமாரன்ராசேசபாண்டியன்
௵௮௲௱-அவன்குமாரன்ராசகெம்பீரபாண்டியன்-௵௬௲௨௱-அவன்குமாரன்பா
ண்டியவங்கிசதேவபாண்டியன்-௵௯௲௨௱-அவன்குமாரன்புரந்தாசித்தபாண்டியன்
௵௮௲௩௱-அவன்குமாரன்பாண்டியவங்கிஷபதாகன்-௵௰௲௱-அவன்குமாரன்சுந்
தரேசபாதசேகரபாண்டியன்-௵௫௲௮௱-அதில்சோளனைமடுவில்விழத்தாட்டின
து அலியாகசொட்டைகுடுத்ததுமாமனாகவந்துவழக்குத்தீர்த்தது ஆகதிருவிளையாடல்
௩-அவன்குமாரன்வரகுணபாண்டியன்-௵௯௲௫௱-அதில்சிவலோகங்காட்டினதுவி
றகுவித்ததுதிருமுகம்குடுத்ததுபலகையிட்டது ஆகதிருவிளையாடல்-௪-அவன்குமாரன்
ராசராசபாண்டியன்-௵௪௲௭௱-அதில்இசைவாதுவென்றதுதிருவிளையாடல்-௧-அவ
ன்குமாரன்சுகுணபாண்டியன்-௵௮௲௪௱-அதில்பன்றிக்குட்டிக்குமுலைகுடுத்ததுபன்
றிக்குட்டிகளைமந்திரியாக்கினது ஆகதிருவிளையாடல்-௨-அவன்குமாரன்ராசராசபாண்
டியன்-௵௰௲௨௱-அதில்கரிக்குரிவிக்குஉபதேசம்பண்ணினதுநாரைக்குமுத்திகுடுத்
தது ஆகதிருவிளையாடல்-௨-அவன்குமாரன்சுகுணபாண்டியன்-௵௫௲௫௱-அவன்கு
மாரன்சித்திரமேருபாண்டியன்-௵௯௲௨௱-அவன்குமாரன்சுகுணபாண்டியன்-௵
௯௲௱-அவன்குமாரன்சித்திரவிரதபாண்டியன்-௵௮௲௩௱-அவன்குமாரன்சித்திரபூ
ஷணபாண்டியன்-௵௰௲௯௱-அவன்குமாரன்சித்திரத்துவசபாண்டியன்-௵௪௲௭
௱-அவன்குமாரன்சித்திரவறமபாண்டியன்-௵௫௲௮௱-அவன்குமாரன்சித்திரசேன

sam, Durga-desam, Marada-desam, Pavundira-desam, Bachu-desam, La ********* *Yavana-desam, Baguvan-desam, Kukutha-desam, Kasipa-desam, Sola-desam, Pandiya-desam, Sera-desam;* in all, fifty-six countries. In these countries fifty-six kings reigned for a great length of time.

CHAPTER II.

OF THE PANDION KINGDOM IN PARTICULAR.

SECTION 1.—*Discovery of the Tutelary God, and reign of the first King.*

Among these, is the *Pandion* kingdom before mentioned. The god *(Siva)* was pleased to descend from *Kailasa,* and to dwell in the West of a town called *Manuvur,* in which *Kulasegara-Pandion* was reigning; he being one of the *Pandions,* of the race of the Moon, and a descendent of the sixth *manu* among the fourteen, (that is) *Raivatha manu,* and in the thousand great ages of the before-mentioned *Brahma's* day-time. While the subordinate deities were meditating on the god, they desired a very glorious tank to exist; he, by his *sulam* (club, or trident), striking the ground on the South-east quarter, and lifting it out, the goddess *Gangi* (i. e. water) very quickly sprung forth; and without suffering the stream to extend widely, he formed a tank. The god being in this water, the celestials thereby performed the *poojei,* or ceremony of anointing. There being in that tank a *lotos* flower *(padma,* or *tamari-pu)* of the colour of gold, it was thence called *Pottomari,* (the golden *lotos*). Things being in this wilderness state, he, the god, pardoned (or removed) the crime of the god *Indren* in having killed the giant *Virudrasuren.* He likewise took away the curse (pronounced by *Durvaser-rishi*) on the white elephant: being two sacred amusements.

பாண்டியன்-௵௭௲௪௱-அவன்குமாரன்சித்திரவிக்கிரமபாண்டியன்-௵௰௲௨௱-அ
வன்குமாரன்ராசமாறதாண்டபாண்டியன்-௵௯௲௯௱-அவன்குமாரன்ராசசூடாமணி
பாண்டியன்-௵௮௲௭௱-அவன்குமாரன்ராசசாறதூலபாண்டியன்-௵௯௲௮௱-அவ
யன்குமாரன்ராசகுலோத்தமபாண்டியன்-௵௪௲௪௱-அவன்குமாரன்பிறவீரபாண்டி
யன-௵௩௲௩௱-அவன்குமாரன்ராசகுஞ்சரபாண்டியன்-௵௫௲௭௱-அவன்குமாரன்
ராசபயங்கரன்-௵௪௲௪௱-அவன்குமாரன்உக்கிறசெனபாண்டியன்-௵௫௲௮௱-அ
வன்குமாரன்சத்துருசெயனபாண்டியன்-௵௪௲௫௱-அவன்குமாரன்வீரபாறகவபா
ண்டியன்-௵௩௲௪௱-அவன்குமாரன்பிறதாபமாறதாண்டபாண்டியன்-௵௫௲௩௱
அவன்குமாரன்விக்கிறமபாண்டியன்-௵௭௲௫௱-அவன்குமாரன்சமரகொலாகலபாண
டியன்-௵௯௲௱-அவன்குமாரன்அதுலவிக்கிறமபாண்டியன-௵௫௲௨௱-அவனகு
மாரன அதுலகீறதிபாண்டியன-௵௩௲௪௱-அதுவரையில்பாண்டியவமுசத்திலபிறப
லராயிருந்தபெர்கள்சரிஆகபாண்டிப்பட்டம்-௫௰௧-க்குதெவ-௵௪௱௲௰௯௲-அதி
பொகதெவ-௵௰௭௲௮௱-அதில்பாண்டியராளுக்குவைப்பாட்டியளிடத்தில்பிறந்தபி
ள்ளையள்சிறுதுபெர்கள்சிறுதுநாள்ஆண்டார்கள்சிறுதுகாலமராசா இல்லாமலிருந்தது
ஆகதெவ-௵௪௱௲௪௰௪௲-இதுக்குச்சதுருயுகம்-௩௰௭-முனவாவதமனுவுக்குமதுரை
யுண்டாகிபொதுசதுருயுகம்-௩௰௪-மதுரைஉண்டாகிஅதுலகீறதிவரையில்சதுருயுகம்
௩௰௭-ஆகவாவதமனுவுக்குச்சதுருயுகம்-௭௰௧-சரிஅப்பால்மனுப்பிறளையம்வந்துபூமி
யெல்லாம்செலங்கொறத்தப்பொச்சுது அப்பொதுசுவாமியினுடைய ஆக்கினையினாலெ
மதுரையில இந்திரவிமானமம அம்மனவிமானமம பொற்றாமரைசுவாமியினுட திருவிளையா
டலிலெவந்த எழுகடல நாகமலைபசுமலைரிஷபமலைஆனைமலைஇதுகளதவிரமற்றதெல்லா
மஅழிந்துபொச்சுதுமனுடாமிருகங்களபட்சியளவிருட்சங்களஇதுகளெல்லாம ஒனறு
மில்லாதெபொச்சுதுபின்புபழையபடிக்கிச்சமுத்திரம நிலையில நினறுதுபூமியெல்லாம
காடுகொண்டுபளையபடிக்கித்தமபவனமாச்சுது இதுவரையிலபிறமதெவருடையபகலி
லஆறுமனுப்பட்டமாச்சுதுசுவாமிஅறுபத்தெட்டுதிருவிளையாடலவிளையாடினார்பின்பு
பிறமதெவரிடத்திலயெழாமனுவாகியவைவசுதமனுஉண்டாயஅவர்பூமியாளுகிறநாளை
யிலஇவடமதெவவருஷத்திலலெட்சமவருசமநாடாகயிருநதது அதுக்குமெலஅநதம
னுவினிடத்தில உண்டான சநதிரகுலத்தில உண்டானகீறதிபூஷணனெனகிறராசாவினிட
ததிலஅகஸ்தியர்வநதுசநதிரவமுசததாராசாக்களநெடுகிலுமமதுரைமண்டலததிலராச
சியம ஆணடார்கள ஆனதால நீருமமதுராபுரியைஉணடுபணணி அநதபபடடணததி
லெசுநதரொசாயெழுநதருளியிருககுறார்அவர்பாண்டியாளநிமிததியமுமபறதாளநிமி

Afterwards a *chetty* (or merchant), named *Tanan-sheyen*, when resting in this wilderness, seeing (the god), went and told the circumstance to *Kulasegara-Pandion*, reigning in *Manuvur*. He came with a great company and discovered the god, with the dwelling that *Visvacarma* had made while the god *Indra* was performing penance (or worship). Afterwards, having cut down all the jungle and built a town, making also towers and choultries, and jewels for the god, he himself was crowned king, in the twenty-first year of the gods, in the beginning of the *Kirutha-yugam* of the thirty-fifth great age, when twenty years of the gods had elapsed, and the thirty-fourth great age was completed out of the seventy-one. He reigned four thousand one hundred years of the gods.

SECTION 2.—*Continuation of the first Dynasty, and Sacred Amusements of the God.*

His son was *Maliya-duvasa-Pandion*. He reigned six thousand seven hundred years of the gods. In his days, the incarnation of *Minatchi* taking place, was one sacred amusement. His son-in-law, *Swami-Savuntara*, becoming a *Pandion* (by marriage), reigned sixty thousand years of the gods. Then, the dancing of the god in a silver temple, the food-pit made for the sake of *Kundotharen*, the calling of the river *Vaigai*, the calling of the seven seas, the calling of *Maliya-duvasa* (from the dead), were five sacred amusements. His son was *Ukrama-Pandion*, who reigned forty thousand years. During his reign, the god gave him the *vel*, the *vali*, the *sendu*, (three kinds of weapons): by the *vel* (or spear), he made the sea become dry; by the *sendu* (or ball), he struck the mountain *Maha-meru;* by the *vali* (ring, or *chakra*), he struck off the crown of the god *Indra;* in all, four sacred amusements. His son was *Vira-Pandion*, who reigned eight thousand four hundred years. In this (reign), the explaining the *Vedas* was one sacred amusement. His son, *Abeshegu-Pandion*, reigned four thousand eight hundred years. In this reign, the selling the jewels, causing the sea to become dry by *Varuna's* quitting it, the powerful performance of all feats of deception, the giving sugar-cane to the elephant of stone (to eat), were five

ததியமுமறையதடெடடுலீலைசெயதார் ஆதலால அநதபபடடணததை உணடுபணணி
ருசகியபாரமபணணவெணுமெனறுகூடடிவநதுகாடுகளெலலாமவெடடிவிசசுவாமி
யைககணடுதெரிசிததுமூகாசநதொஷமாகிசுவாமியினுடையசனனிதானததிலஅகஸத
யா ருசாவுககுமபடடாபிசெகமபணணிவிததுசெஙகொலுஙகுடுததுசுவாமியினுடமமி
மையெளலலாமஉபதெசிததுபாணடியானுடையகீறதியெலலாமவிளஙகபபணணிக
கொணடுநெடுஙகாலமவாழநதிருவெனறு ஆசீர்வாதமபணணினார் அபபடியெகீறதிபூ
ஷணனதெவ - ௵ உயகூ தூா - அதிலசுவாமிககுகுலசெகாபாணடியனபொல அனெக
கொபுாஙகளமணடபஙகள ஆபாணஙகளவாகனஙகளெலலாமஉணடுபணணி கொடடை
எவவைககுஇடமதெரியாமலசுவாமியைகெழுகிறபொது ஆலவாயினுடைய எலலைகாட
டினதுசொழனசுநதாபபொமபிளலையெயததுஆகதிருவிளையாடல - உ - அவனகுமாா
னவஙகியசெகாபாணடியன - ௵ உயது - அதிலசஙகைபபலகைகுடுததிருவிளையாடல
க - அவனகுமாானவஙகியசூடாமணிபாணடியன - ௵ யருது - அதிலதறமிககுபபொற
கிளிகுடுததது நறகீறனகனை பெறறினது நறகீரனுககு இலககண உபதெசமபணணின
துசஙகததார்கலகமதீததது ஆகதிருவிளையாடல - ச - அவனகுமாானபிறதாபசூரியபா
ணடியன - ௵ யரு து - அவனகுமாானவஙகிஷததுவசபாணடியன - ௵ கூ துரு ா - அவன
குமாானரிபுமறதபாணடியன - ௵ யஉ து - அவனகுமாானசொழவஙகிசாநதகன - ௵ ய
து - அவனகுமாானசொவஙகிசாநதகன - ௵ அ துரு ா - அவனகுமாானபாணடியவஙகி
செசன - ௵ ரு துகூ ா - அவனகுமாானவஙகிசசிரொமணி - ௵ அ துஎ ா - அவனகுமாான
பாணடீசான - ௵ கூ து அ ா - அவனகுமாானகுலததுவசன - ௵ எ து அ ா - அவனகுமா
ானவஙகிசவிபூஷணன - ௵ ச துரு ா - அவனகுமாானசொளசூடாமணி - ௵ ரு துஉ ா
அவனகுமாானகுலசூடாமணி - ௵ ரு துஉ ா - அவனகுமாானாசசூடாமணி - ௵ ச துரு
ா - அவனகுமாானபூபசூடாமணி - ௵ ரு துக ா - அவனகுமாானகுலெசன - ௵ கூ துஉ
ா - அதிலஇடைககாடனபிணககுதீததிருவிளையாடல - க - அவனகுமாானஅரிமறதன
பாணடியன - ௵ ச துஉ ாருய - அதிலவலைவீசினதுமாணிககவாசகருககுஉபதெசமபண
ணினதுநரிபரியாககினதுபரிநரியாககினதுமணசுமநதது ஆகதிருவிளையாடல - கூ - அவ
னகுமாானசெகருதபாணடியன - ௵ அ துகூ ா கய - அவனகுமாானவீாபாகுபாணடி
யன - ௵ எ துரு ா கய - அவனகுமாானவிககிறமபாகுபாணடியன - ௵ ரு துஅ ா உய - அ
வனகுமாானபறுககிறமபாகுபாணடியன - ௵ ச துா உய - அவனகுமாானசுாதமாா
ன - ௵ ரு துகூ ா ய - அவனகுமாானகுஙகுமபாணடியன - ௵ உ துா எய - அவனகுமாான
கறபூாபாணடியன - ௵ ச து அ ா ய - அவனகுமாானகாருணணியபாணடியன - ௵ கூ து

sacred amusements. His son was *Vik'rama-Pandion,* who reigned four thousand six hundred years. In this reign, the killing the elephant with an arrow, becoming first an old man then a young one and then a child, were two sacred amusements. His son was *Raja-sekara-Pandion,* who' reigned nine thousand seven hundred years; in which reign, the dancing on alternate legs was one sacred amusement. His son was *Kulottunga-Pandion,* who reigned six thousand three hundred years. In these, the fearing the vengeance, removing the great crime, destroying the four arms, made three sacred amusements. His son was *Ananta-guna-Pandion,* who reigned four thousand two hundred years. During these, there were two sacred amusements—shooting the snake with an arrow, and killing the deceptive cow. His son was *Kulottu-Pandion,* who reigned seven thousand four hundred years. His son, *Ananta-guna-Pandion,* reigned ten thousand one hundred years. His son, *Kulapushana-Pandion,* reigned six thousand three hundred years. His son, *Anantaguna-Pandion,* reigned five thousand five hundred years. In these years, the shewing the truth was one sacred amusement. His son, *Kula-pushana-Pandion,* reigned three thousand nine hundred years. In his reign there were four sacred amusements—the god gave the exhaustless purse, sold women's arm rings, taught the eight great reflections or meditations (அஷ்டமாசித்தி), put his seal (to the door of the temple). His son was *Raja-purantara-Pandion,* who reigned seven thousand two hundred years; in whose reign two sacred amusement were accomplished—he, the god, put up a shed for giving away water, transmuted mercury into gold. His son was *Rajesa-Pandion,* who reigned eight thousand one hundred years. His son, *Raja-kembira-Pandion,* reigned six thousand two hundred years. His son, *Pandia-vangashadeva-Pandion,* reigned six thousand two hundred years. His son, *Purantara-sitta-Pandion,* reigned eight thousand three hundred years. His son, *Pandia-vangasha-pathagam,* reigned ten thousand one hundred years. His son, *Suntaresura-patha-sekara-Pandion,* five thousand eight hundred years. In his reign the god performed three sacred amusements—causing the *Soren* king to fall into the ditch (round the town), giving the stock of paddy that never diminished, coming as the deceased father-in-law he settled

௱கூ௰ - அவனகுமாரனபுருஷொததமபாணடியன - ௵௲௯அ௱கூ௰ - அவனகுமாரன
சததுருசாதனபாணடியன - ௵சதுடு௱ச௰ - அவனகுமாரனகூனபாணடியன - ௵௲
துசாறு௰ - அதிலசாநதீததது சமணரைககழுவெறறினதுவனனிகினாலிஙகமஅழைதத
துஆசதிருவிளையாடல - ௲ - ஆலவாயானதுமுதலஇதுவரையிலதிருவிளையாடல - ௰௲ - ஆக
திருவிளையாடல - ௲௰ச - ஸ்ரீதிபூஷினமுதலகூனபாணடியனவரையிலபாணடியாள - உ௰
௲ - ககுதெவ - ௵உ௱து௨௰து - காடாகயிருநதது - ௵௱து - ஆச - ௲௱து௨௰து௵ - ஆ
கபாணடியாள - அ௰ - யிதுககுமெலதெவவருசமநாலாயிரததிலசிருதுபாணடியாளஆண
டார்களஅதினபிறகுபாணடியாளவமுசததிலபிளளையிலலாததுனாலெவையபபாடடியளபி
ளளையருமதாயாதிககாறாபிளளையருமஒனறுககொணடு அடிசசுககொணடுசீமையளை
வெவவெறெபிரிததுககொணடுபாணடியாருடைய சீமையிலெ அவாவருககுததொணி
னயிடததிலஅவாவர்களபடடணமகடடிககொணடுஅநதபபடடணததைசசூழநதசீமை
யளைஆணடுகொணடிருநதார்களமதுரையிலெஒருபாணடியனெயுமஇருககவொடடா
மலவொனறுககொனறுசணடைபணணிககொணடுஅவனவனவெவவெவெறபிளளைபிள
ளைதலைமுறையாயஅநதநதபபடடணஙகளிலெஇருநதுராசசியமஆணடார்களஅபபடி
யிருநததினாலபாமபறையாயபெர்களதெரியவிலலைஅபபடியிருககுமளவிலமதுரையில
பாணடியாளஇலலாததுனாலெசீறதிபூஷணபாணடியனுமறறபெர்களுமஉணடுபணணி
னதிருபபணிகளெலலாமசீறணமாயபபொயிவிடடதுஅவாநதிரகாலமாயபபடடணஙக
ளிலெஇருககிறகுடியளுமசிலலரையாயபபொயிவிடடதுஇபபடிநானுவிதமாகமதுரை
சுநதரெசுாரிடததிலபாணடியாககளபததியிலலாததுனாலெசுநதரெசுாருககுமபாணடி
யாளிடததிலகிருபையிலலைஆனதாலஅவர்களுமசீறணமாயபபொனார்களஇபபடிஇருக
குமவெளையிலசீறதிபூஷிணனநாளமுதலஇதுவரையிலதெவ - ௵௲து௨௰சது - இதுக
குசதுருயுகம - உ௰எ - முனகுலசெகாபாணடியனமுதலஅதிலசீறதிவரைககுமசதுருயுக
ம - ௲௰எ - ஆகசதுருயுகம - ௲௰ச - இதுவரையிலவைவசுதமனுவுககு - உ௰எ - சதுருயுகம
சென றுதுபிறமதெவருககுஅனபததொருமவருஷமமுதனுளபகலொணடாருசாமம
ஆருமனுளிகையிலபூமணடலமஆளுகிறவைவசுதமனுவுககுஇருபததெடடாருசதுரயு
கமகிருதயுகததிலமகாவிஷணுமசசமகூறமமவாரகமநாசிஙகமஇபபடிநானுஅவதாரம
பணணினார்அதிலதறமமசமபூறணமாகநடநதுதுஅதுககுமனுஷ - ௵௰எ௱து௨௰அது
இதிலாசசியமஆணடசககிரவிருததியளஅரிசசநதிரனமுசுகுநதனபரியவாகனஇராணி
யாடசனபாணசுரனமாபெலிஇவர்களமுதலானபெர்களசககிரவிருததியாயராசசியமஆ
ணடார்களபினபுதிறெதாயுகம௰உ௱துகூ௰௲து - அதிலமகாவிஷணுவாமனமபாசுராமர்

a dispute among his heirs. His son, *Varaguna-Pandion*, reigned nine thousand five hundred years. Four sacred amusements took place in his reign—the god shewed the world of *Siven*, sold firewood, gave a *Tirumukam* (letter from a superior), bestowed the (golden) board. His son, *Rajaraja-Pandion*, reigned four thousand seven hundred years. The contest by singing was one sacred amusement. His son, *Suguna-Pandion*, reigned eight thousand four hundred years. Two sacred amusements took place in his reign—the giving milk to the young pigs, and making the young pigs ministers of state. His son was *Rajaraja-Pandion*, who reigned ten thousand two hundred years; in whose reign, giving instruction to the little black bird, and conferring paradise on the heron, were two sacred amusements. His son, *Suguna-Pandion*, reigned five thousand five hundred years. His son, *Sitterameru-Pandion*, reigned six thousand two hundred years. His son, *Suguna-Pandion*, six thousand one hundred years. His son, *Sittera-viruthu-Pandion*, eight thousand three hundred years. His son, *Sittera-pushana-Pandion*, one thousand and sixty years. His son, *Sittera-duvasa-Pandion*, four thousand seven hundred years. His son, *Sittera-varrama-Pandion*, five thousand eight hundred years. His son, *Sittera-siva-Pandion*, seven thousand four hundred years. His son, *Sittera-vikkerama-Pandion*, ten thousand two hundred years. His son, *Raja-marrtanda-Pandion*, nine thousand six hundred years. His son, *Raja-sudamani-Pandion*, eight thousand seven hundred years. His son, *Raja-sarttula-Pandion*, six thousand eight hundred years. His son, *Raja-kulotthumu-Pandion*, four thousand four hundred years. His son, *Piravira-Pandion*, three thousand three hundred years. His son, *Raja-kunjara-Pandion*, five thousand seven hundred years. His son, *Raja-payangaran*, four thousand four hundred years. His son, *Ukkiramashena-Pandion*, five thousand eight hundred years. His son, *Suttura-jeya-Pandion*, four thousand five hundred years. His son, *Vira-parrkava-Pandion*, three thousand four hundred years. His son, *Paratapa-martanda-Pandion*, five thousand three hundred years. His son, *Vikkerama-Pandion*, seven thousand five hundred years. His son, *Sanara-kolakola-Pandion*, nine thousand one hundred years. His son, *Athula-vikkerama-Pandion*, five thousand two hundred years. His son, *Athala-*

தெசாதாரமாயிபபடிமூனறுஅவதாரமபணணினார்அபபொதுதறமமமுககாலததிடட
மநடநததுஅதிலராசசியமஆணடசககிறவிருததியளசகாரகாறதவீரியனொருதெசாதர்
இவர்களமுதலானபெர்களஆணடார்களபினபுதுவாபாயுகம-௮ா௬௰௪௲௵-இதில
பிலயததிரூமாகிருஷணனெனறுஅவதாரமபணணினார்இதிலராசசியமஆணடபெர்க
ளபுதனபாரிசாதனநளனபாணடுதறமாஇவர்களமுதலானபெர்களராசசியமஆணடார்
களஅபபொதுதறமமஅரைததிடடமபினபுகலியுகம்-௪ா௩௰௨௲-இதிலமகாவிஷணு
கறகிஅவதாரமபணணுவார்இதிலராசசியமஆணடபெர்களஆதியிலஅபிமனனியனுடை
யகுமாரனபரிகிததுமகாராசாஅவனகுமாரனசெனமெசெயனஅவனகுமாரனசதா
நீகனஅவனகுமாரனபிறகததிாதனஅவனகுமாரனசெககுனுஅவனகெஙகையிலெவிழு
நதுமிதநதுபொயகவுசாமபியெனகிறபடடணததிலெயிருநதானஅவனகுமாரனசிததி
ராதனஅவனபிளளைசிததிரசெனனஅவனகுமாரனதிரிசடசுஅவனகுமாரனபாரிபூபில
வனஅவனகுமாரனசுனயனஅவனகுமாரனமெதாவிஅவனகுமாரனரிபுஞசயனஅவன
குமாரனதிககுமனஅவனகுமாரனசதாநீகனஅவனகுமாரனதெணடபாணிஅவனகு
மாரனநிமிஅவனகுமாரனடசெமகனபிறமாவினிடததிலெசநதிரவஙகிஷததிலெயுண
டாகிராசாககளஇநதடசெமகனெனகிறராசாவினுடனெசரிபினபுசூரியவஙகிசமாராசாக
களிலகலியுகததிலராசசியமஆணடபெர்களஉருஷணனமுதலசுமிததிரனவரைககுமரா
சாககள-௨௰௬-அதொடெசததிரியராசாககளசரிஆகாராசாககள-௪௰௨-௧௫-௵௯ா
௫௰௬-பினபுரிபுஞசயனராசாவாயிருககிறநாளையிலஅவனுடையமநதிரிமுனிகனெனகி
றவனராசசியததுஆசையினாலெராசாவைவெடடிபபொடடுதனனுடையகுமாரனபிர
ததியொதனனுககுபடடாபிஷெகமபணணினானஅவனகுமாரனபாலகனஅவனகுமா
ரனவிசாலபூபனஅவனகுமாரனசனகனஅவனகுமாரனநநதிவறதனஆகராசா-௫-௧௩
௵௯௰௮-அவனகுமாரனசிசுநாபனஅவனகுமாரனகொகறனனஅவனகுமாரனசெ
மதறமாஅவனகுமாரனசததிரொசசுஅவனகுமாரனவிதிசாரனஅவனகுமாரனஅசா
தசததுருஅவனகுமாரனதெறபகனஅவனகுமாரனசொதனனஅவனகுமாரனனநதி
வறதனஅவனகுமாரனமகாநநதிவரைககுமராசாககள-௰-௧௩-௵ா௨௰௮-அநத
மகாநநதிககுஒருசூததிரஸதிரியினிடததிலனநதனபிறநதானஅவனவெகுசஙகையாயி
ருககிறசெனையருடனெகூடசகலராசாககளையுமசெயிசசுபூமியெலலாமயெகாதிபததி
யமாயசமாலியனமுதலானபெடடுபிளளையருடனெநூறுவருஷமராசசியபரிபாலனம
பணணினானபினபுகவுடிலலியனெனகிறபிராமணனஇநதஒனபதுபெரையுமவெடடிப
பொடடுநநதனுககுசூததிரஸதிரியினிடததிலபிறநதசநதிரகுததனுககுபடடஙகடடினா

kirrti-Pandion, three thousand four hundred years. Until this time, the *Pandion* race was illustrious and powerful, there having been of the *Pandion* dynasty fifty-one kings. Their reigns occupied four thousand nineteen hundred years* of the gods. After this, during a period of seventeen thousand eight hundred years of the gods, several illegitimate sons of the *Pandion* race governed for some time; and for some time there was no king. The whole making years of the gods, four hundred and forty-four thousand, and completing thirty-seven great ages. *Madura* was founded in the thirty-fourth *yuga* of the before-mentioned *Raivatha-manu's* rule, and continued to be celebrated thirty-seven great ages more, making together seventy-one great ages, (being the whole period of the said *manu's* rule).

Section 3.—*The Manu's Flood and its Consequences.*

Afterwards, the *manu's* flood having come, the earth was covered everywhere with water. Then the following alone continued by divine providence; that is to say, the shrine of *Indra*, the shrine of *Amman*, the golden-lotos tank, the seven seas that were assembled in the sacred amusement of the god, the Snake mountain, the Cow mountain, the Bullock mountain, the Elephant mountain. These being excepted, all things else—men, beasts, birds, trees, and shrubs, were destroyed. Afterwards, as before of old time, the sea retired within its boundary. All the ground, as of old, became a wilderness, and was covered with *cathambum* trees. The rule of six *manus* out of *Brahma's* day was now completed. During this period the god performed forty-eight sacred amusements. Afterwards, during the rule of the seventh *manu*, *Vaivaswatha-manu*, appointed by the god *Brahma*, this place continued like a forest during a lac (or 100,000) of years of the gods.

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* Giving 7,200 years as an interregnum.

னனநநனகுமாானவிநதுசநனமுதலசநதிரகுததனவரைககுமருசாககள-ய-கரு-௵
ாயள-அநதசநதிரகுதநனுடையதளகரததனபுஷியமிததிரனெனகிறவனருசாவைக
கொணடுதானெபடடஙகடடிககொணடுருசசியபரிபாலனமபணணினனஅவனகு
மாானஅககினிமிததிரனமுதலதெவபூபதிவரைககுமருசாககள-ய-கரு-௵ாய-ஆக
ருசாககள-எயஅ-கரு-௵தூாஎயகூ-அபபாலவிககிரமாதிததன-௵உதூ-ாசசிய
பாாமபணணினனஆகருசாககள-எயகூ-கரு௵-ருதூாஎயகூ-அபபாலசாலீவாகனன
௵கூயகு-பினபுபொசருசா-௵ா-அபபாலஅபிருள-எ-கெறதபியள-ய-பூபதியள
யகு-யெவனுள-அ-குருள-யச-மருநதிருள-யரு-மவுனுள-யக-ஆகருசாககள-ாகூய
கரு-௵ருதூகூாஉயரு-பினபுமவுனுளபொனவுடனெஙகிலியபடடணததிலெலைகயி
ஙகிலானெனகிறயெவனுககுளளெஒருதனவிநதியசததிரனெனகிறவனருசசியமாண
டானஅவனகுமாானபுாஞசயனமுதலபிறவீானவரைசகுமருசாககளசிறுதுனனருசசி
யமஆணடாாகளஅதுககுமெலாாயபபடடமஆனைகொநதிசசமபுருயா-௵உயரு
வலலாளருயா-௵ருச-அனனதெவாாயா-௵ருயஉ-பிறதாபருததிருயா-௵கூய
௬-நாசிமமருயா-௵உயள-வீாநாசிமமருயா-௵உயரு-அசசுதருயா-௵உயகூ
ாமருயா-௵உய-திருமலைருயா-௵உயச-வெஙகிடபதிருயா-௵ருகூ-ாமதெவ
ருயா-௵உரு-சீரொஙகருயா-௵யஉ-அரிஅருததிரருயா-௵ருயகூ-பிறவுததெ
வருயா-௵கூயஅ-கிருஷிணருயா-௵கூயஅ-ஆகருயபபடடம-யரு-கரு-௵ருா
ஆகருசாககள-ாஎயரு-கரு-௵-கலியுகமபிறநது-௵சதூசாஉயரு-சாலீவாகனச
காறதம-தூஉாசயகூ௵-இதுவரைககுமஇநதமதுரைமணடலமாசசியமாணடபெர்
களஅநதபபாணடியவஙகிசததிலசிறநதுபெர்களசிறுதுனனருசசியபரிபாலனமபண
ணினர்களஇபபொதுசொனனருசாககளிலசிறநதுபெர்களபாணடியனைநிாகரிசசுருச
சியமஆணடார்களஅபபொதெலலாமயிவர்களமறறகிருமஙகளிலஒதிஙகியிருநதார்கள
அபபடியிருககுமளவிலவாளாலவிழிததுறஙகுமபாாககிறமபாணடியனெனகிறவனஒ
ருதனருசசியமஆணடுகொணடிருககிறவனைகலியுகததிலசாலீவாகனசகாறதம-தூஉாச
௲கூ-கருமெலகொலலமபிறநதுஆணடு-உாஉயள-கருமெலருதிரொதகாரி-௵ஆ
ணிமீ-வடககெடிலலியிலிருநதுஆதிசுலுததானமலுககுநெமியானபெனபானுமவந
துபருககிறமபாணடியதெவரைபபிடிததுடிலலிககுஅனுபபிவிசசுபபொடடுாாசசியத
தைககடடிககொணடார்களருதிரொககாரி-௵ஆணிமீ-முதலகுரொதன-௵-வரை
ககும-௵ரு-கருயெமசெதுபரியநதமதுலுககாணமாயமனமநதாமாயஒருவருக
கொருவர்தொனருமலகிலாபமாயிருநதுபினபுஉலாதிகாணயெனகிறதுலுககனவநது

CHAPTER III.

CONTINUATION OF THE HISTORY DURING THE SECOND DYNASTY OF KINGS.

SECTION 1.—*Restoration of the Place, and Crowning of the First King.*

Some time after, the sage *Agastyar*, having approached to the king *Kirtipushanen*, who was descended from this *manu*, and of the race of the Moon, said to him, "There were kings of the race of the Moon who ruled in *Mathuri-mandalum*, a long time, therefore you should rebuild the town called *Mathuri-puri*. In that town the god *Suntaresurar* has condescended to dwell. He, (the god,) for the sake of the *Pandions*, and for the benefit of his disciples, performed forty-eight diversions (லீலை). Therefore, restoring that town, it is needful to form it into a kingdom." In consequence, both having come with a company of people, they caused the wood to be cut down, and saw the god. There being great joy in consequence, *Agastyar* crowned the king in presence of the god, and gave into his hands the sceptre. Having taught him all the excellence of the god, and explained to him the fame of the former *Pandion* race, he said "Live long and happily," and gave him his blessing.

Thus *Kirtipushanen* reigned twenty-nine thousand one hundred years of the gods. In which, imitating the first king, *Kulishegara-Pandion*, he made towers, porches, jewels, carriages, for the service of the god. There were two sacred amusements in his reign; when the proper boundaries of *Alavai* (or *Madura*) were not known, and the god was consulted, he pointed them out; and on an invasion of the *Soren* king, the god gave a cane javelin of *Siva*, (or a beautiful cane javelin,) with which the *Soren* king was struck, (and his force defeated).

SECTION 2.—*Continuation of the Second Dynasty.*

His son was *Vangisha-shekara-Pandion*, who reigned twenty thousand years. In his reign one sacred amusement took place, which was the giving a bench of assembly (for the learned Bramins). His son was *Vangiya-sudamani-Pandion*,

அடசெய-௵-முதலபிறசொறபததிவருசமவரைககும-௵சு-கஞாசசியமஆணட
ானஉலபுபதிகான உதமசசிககு எனகிறவன ஆஙகிலே-௵-முதலபவ-௵-வரைககும
௵ரு-கஞாசசியமஆணடானபினபுமெலபபடிமருமகனகுதியெனகிறவனபிவ-௵
முதலபிறமாதி-௵-வரைககுமாசசியமஆணடானபினபுவிககிறம-௵-முதலவிளம
பிவருசமவரைககுமாசசியம ஆணடானபினபுவிகாரி-௵-முதலசாதாருண-௵-வ
ரைக்குமபவுநதிககுமனுசகுஎனகிறவனாசசியமஆணடானசகாறதம-௲உாசயிசு-மு
தல-௵சயஅ-ாசசியமஆணடானதுலுககாணமானதாலஞயஞர்மதுரைககுவாயத
தபெருமாளுமநாஞகிஞடடிலபபொயிருநதார்அபபொதுபஞசாடசாதிருமதிஞமப
திறவுகொபுாமுமதெருவீதியளுமஇடிபடடுதநாயஞர்கெறபககிறகமஅறதமணடப
மமகாமணடபமயிதுகளதபபியிருநதுதயிபபடிதுலுககாணமாயிருககிறஞனையிலசகா
றதம-௲உாகூயிரு-ககுமெலசெலலாநினறவிளுதிசிருது-௵-மயிகுருனாசாவாசவி
லதளகறதமகமபண உடையவர்கனனடியர்துலுககனெவெடடிததுாததிருசசியமகடடி
கொணடுசிவஸ்தலமவிஷ்ணுஸ்தலமெலலாமதிருககாபபுநீககிதிருவாலவாயுடையநயி
ஞர்கொவிலசசனனதியிலதிருககாபபுநீககிசுவாமிதெரிசினமபணணபபொகையிலசு
வாமிககு அனறைககுவைசசவிளககும அனறைககுசாததினசநதனமுமமாலையுமவிளா
பூசையிலசசாததினகாலசநதியிலகழிககிறபொதுயெபபடிஇருககுமொஅபபடிஇருந
துது அநத அதிசெயததைகமபண உடையவர்கணடுவெகுசநதொஷபபடடுகணகளி
லெ அறைநதுகொணடுவெகுபததியுடனெ உபசாரஙகளசெயதுஅனெகஙகிராமஙகளு
மவிடடுககுடுததுஅனெகதிருவாபாணமுமகுடுததுதிருவாருதனைககடடளையுமநடப
பிவிசசுககொணடுகமபன உடையவர் அவர்மகன யெமபனுடையவர் அவர்மருமகன
பொறகாசுஉடையார்இவர்களமூனறுபெரும்விளுதிகிறது-௵-முதல சிததிராபானு
வருஷமவரைககும-௵ருயிரு-ககுருசசியமஆணடார்களஅவர்களுமசிவஸ்தலமவிஷ
ணுஸ்தவமெலலாததுககுமஅனெகமதிருவாபாணமுமகுடுததுதிருவாருதனைககடடளை
யுமநடபபிவிசசார்களசகாறதம-௲ருாஉயிள-ககுமெலசெலலாநினறசுபானு-௵-மு
தலவிபவ-௵-வரைககும-௵சயிள-ககுலெககிணஞயககாமதனஞயககாருசசியமஆ
ணடார்களஅபபாலசகாறதம-௲ருாஎயிசககுமெலசெலலாநினறசுககில-௵-முதல
நள-௵-வரைககும-௵சயிஅ-ககுபாணடியராசாவினுடையவைபபாடடிகாளையா
ர்கொவிலதாசிஅபிருமிவயறறுபிளளைசுநதாததொழமாவிலிவாணாதிருயர்காளையார
சொமனர்அஞசாதபெருமாளமுததாசதிருமாலைமாவிலிவாணாதிருயர்இவர்களைஇலககு
ணஞயகசாகொணடுவநதுபாணடியனுககுபபிறநதபிளளையெனறுபடடஙகடடிவிசசு

who reigned fifteen thousand years. In his reign, four sacred amusements occurred; that is—the giving to the poet *Terami* a packet of gold; causing *Narkiranai* to be taken from the tank and placed on the verge; teaching *Narkirana* the art of grammar; removing the dispute among the bench of *Bramins*. His son, *Piratabasurya-Pandion*, reigned thirteen thousand years. His son, *Vangisha-duvasa-Pandion*, reigned nine thousand five hundred years. His son, *Ribumarta-Pandion*, reigned twelve thousand years. His son, *Sora-vangishantagan*, reigned ten thousand years. His son, *Sera-vangishantagan*, reigned eight thousand five hundred years. His son, *Pandia-vangiaseshan*, reigned three thousand nine hundred years. His son, *Vangisha-Seromani*, reigned eight thousand seven hundred years. His son was *Pandisuren*, who reigned six thousand eight hundred years. His son, *Kula-dewasan*, reigned seven thousand eight hundred years. His son, *Vangisha-vipushanen*, reigned four thousand three hundred years. His son, *Sora-sudamani*, reigned five thousand two hundred years. His son, *Kula-sudamani*, reigned three thousand two hundred years. His son, *Raja-sudamani*, reigned four thousand five hundred years. His son, *Dupa-sudamani*, reigned three thousand six hundred years. His son, *Kulesan*, reigned six thousand two hundred years. During this reign, the removing the anger of the sage *Idie Kaden* was one sacred amusement. His son, *Arrimartana-Pandion*, reigned four thousand two hundred and fifty years. In his reign, five sacred amusements occurred—the god's fishing with a net; instructing *Manika-vasagar* (the king's minister) in spiritual knowledge; turning the jackals into horses; making the horses again become jackals; and carrying mud for wages (as a cooly). His son was *Jaga-natha-Pandion*, who reigned eight thousand nine hundred and ninety years. His son, *Vira-bagu-Pandion*, reigned seven thousand three hundred and ninety years. His son, *Vikirama-bagu-Pandion*, reigned five thousand eight hundred and twenty years. His son, *Parakirama-bagu-Pandion*, reigned four thousand one hundred and twenty years. His son, *Suratamaran*, reigned three thousand six hundred years. His son, *Kungama-Pandion*, two thousand one hundred and seventy years. His son, *Karpura-Pandion*, four thousand eight hundred and ten years. His son, *Karuniya-Pandion*, six thousand one hundred and ninety years. His son, *Purushottama-Pandion*, six thousand

கையயெடுததுககொணடுராசசியததையுமஅவாகளைவசபபடுததிககொடுததுராசசிய
மஆணடார்கள அபபாலசகாறதம-௲௪௱௨-ககுமெலசெலலா நினறபிஙகள-௵
வையாசிமீ-நரசணயககர்வநதுமெசாமசெயிததுமஆனைககொடடைமுனனியா
ர்-ஆவணிமீ-முதலஆஙகில-௵-வரைககும-௵௱௩-ககுதெனனயககர்ஆணடா
ர்பினபுசகாறதம-௲௪௱௯௭-ககுமெலசெலலா நினறஸ்ரீமுக-௵-முதலதாது-௵
வரைககும-௵௪-ககுநாசிபபிளளையெனகிறவர்ராசசியமஆணடார் அபபாலயீசுர
௵-முதலவிசு-௵-வரைககும-௵௫-ககுகூருகூறுதிமமபபனயககர்ராசசியமஆ
ணடார்அபபாலசகாறதம-௲௪௱௯௮-ககுமெலசெலலா நினறசிததிராபானுவருசமமு
தலசுபானு-௵-வரைககும-௵௨-ககுகடடியமகாமையனயககர்ராசசியமஆணடா
ர்தாருண-௵-முதலசறுவசிததுவருசமவரைககும-௵௪-ககுசினனபபனயககர்ரா
சசியமஆணடார்சறுவதாரி-௵-முதல, னநதன-௵-வரைககும-௵௫-ககுஇயக
ாவெயயபபனயககர்ராசசியமஆணடார்விசைய-௵-முதலபிலவ-௵-வரைககும
௵௯-ககுவிசுவனதனயககர்அயயனராசசியமஆணடார்சுபகிறுது-௵-வரதமனன
ர்களபடடமசொபகிறுதி-௵-முதலகுரொதி-௵காறததிகைமீ-வரைககுமதுமபிச
சுனயககர்ராசசியமஆணடார்குரொதி-௵மார்களிமீ-முதலவிசுவாவசு-௵-வரைக
கும-௵கமீசு-ராசசியமஆணடதுவிசுவனதனயககர்பருபவ-௵-முதலபிஙகள
௵-வரைககும-௵௨-ககுவிடடிலபூராசாஎனகிறவனராசசியமஆணடானகாலயுத
தி-௵-முதலரவுததிரி-௵காறததிகைமீ-வரைககும-௵௬-ககுதிமமபபனயககர்செ
வபபனயககர்படடுககொடடைஇறவபபனயககர்இவர்களமூனறுபெருமராசசியம
ஆணடார்கள, சகாறதம-௲௪௱௯௧-ககுமெலநாளதுசகாறதம-௲௪௱௯௪-வரைககு
ம-௵உாகூ௰௩-ககுராசசியமஆணடபெர்களதுரையள-உ௰௪-பெர்களராசசியமஆ
ணடார்களசகாறதம-௲௪௱௯௨-ககுமெலசெலலா நினறரவுததிரி-௵மார்களிமீ-மு
தலருயர்உததாரபபடடிககிகொடடியமஞகமனயககர்குமாரனவிசுவனதனயககர்மது
ரைககுவநதுரவுததிரி-௵மார்களிமீ-முதலதுநதுபி-௵-வரைககும-௵௨மமீ
ச-ராசசியமஆணடார்களருததிரொககாரி-௵-முதலஆஙகிலவருசமவரைககும ௵௯
ககுமெலபபடிகுமாரனகிறுஷ்ணபபனயககர்ராசசியமஆணடார்ஆஙகிர-௵மாசிமீ
முதலமனமத-௵-வரைககும-௵௨௰௬-ககுவிசுவனதனயககர்கிறுஷ்ணபபனயக
கர்குமாரனவீரபபனயககர்ராசசியமஆணடார்மனமத-௵மார்களிமீ-முதலபிலவ
௵சிததிரைமீ-வரைககும-௵௭-ககுவீரபபனயககர்குமாரகிறுஷ்ணபபனயககர்ரா

eight hundred and sixty years. His son, *Sathura-sathana-Pandion*, ruled four thousand two hundred and sixty years. His son was *Kun-Pandion*, who ruled three thousand four hundred and fifty years. During his reign, curing the fever; hanging the *Samonauls* on hooks; fetching the *Vanni* tree, the well and the *Lingam;* were three sacred amusements.

Down to this time, from the period when the town was restored after the flood, it was called *Alavai;* and sixteen sacred amusements took place in that period, making, together with those elapsed before, in all sixty-four. From *Kirrtthi-pushana-Pandion*, down to *Kun-Pandion*, there were twenty-nine *Pandion* kings; their reigns have occupied two millions and twenty thousand years of the gods. Before that, (while the place was) in a forest-like condition, one hundred thousand years elapsed, making together three hundred and twenty thousand years. The whole of the *Pandion* kings (including the fifty-one of the former dynasty) are eighty. Besides these, some of the *Pandion* race ruled four thousand years of the gods.

Section 3.—*Interregnum—Anarchy—Decay of the Kingdom.*

After that, the *Pandion* race becoming extinct, the children of concubines, and of younger brothers in former ages, (collateral heirs,) fought one against another; and dividing the country into factions, they caused themselves to be crowned in various places of the *Pandion* kingdom, and ruled each over his own town and the surrounding neighbourhood. No one being permitted to rule in *Madura*, (from various opposing claims,) each party strove in battle against the other; and their several children continued for some generations to rule in those various places. In consequence of this confusion, their names in order are not known. While matters were thus, in consequence of their being no *Pandions* in *Madura*, the works and ornaments of the temples, made by *Kirrtthi-pushana-Pandion*, and by others, went to decay. In these evil times the inhabitants of the place became poor, and few in number. Thus, in various ways, the *Pandions* becoming destitute of piety towards *Suntereshvara*, the god *Suntereshvara* exhibited no regard towards the *Pandions*. Therefore they also went to decay.

சியமஆணடார்சுபகிருது-௵வையாசி௴ ௰௳-குமாரகிருஷணபபநாயககர்அஸத
மனமானார்கஸதூரிரெஙகபபநாயககர் படடததுககுயிருநது அககளையிலசநநியானம
ணடபததிலிருநதுஎடடுநாளையிலஅஸதமனமானார் அதினபினபுவையாசி௴ முததுவீ
ரபபநாயககாயயா படடததுககுயிருநது துநதுமி-௵மாசி௴ ௬௳வரைககும-௵
௨௪-ககுராசசியமஆணடுஅஸதமனமானார் துநதுமி-௵மாசி௴ ௭௳-முததுவீரபபநா
யககாவர்களதமபிதிருமலைநாயககர்அவர்களசனனதியிலெபடடஙகடடிககொணடுசெங
கொலுமவாஙகிககொணடுராசசியபரிபாலனமபணணுகிறநாளையிலசுவாமிககு அனெக
திருவாபரணமுஙகுடுததுபுதுமணடபமுமதொபபககுளமுமசெயிவிசசுநாயககர் சன
னதியில தஙகமிலாமபொடட சிமமாசனமுமதெநதசசபபிறமுமககருஙகலசசவுககையு
ஙகடடிவிசசுறறின சிமமாசனமுமபணணிவிததுஎழுகொவிலுககும அனெகதிருபப
ணியளுமகடடிவிசசு நிததியபபடி பூசைககுநறபததிறுலாயிரமபொன சீமையுமவிட
டுககுடுதது தானிகாளுககுமறறபரிசெனஙகளுககும அனனபானாதிகளுககாக சறுவமா
னியககிராமஙகளுமவிடடுககுடுதது தமமிட சொநதததில அறககடடளையுமஉணடுபண
ணிவிசசுகிராமஙகளுமவிடடுககுடுததுதிருவிளாஉசசபாதிகளுமசிறபபாயநடபபிவிசசு
சுவாமிஆணடவர் அழகருககுசிததிரைதிருவிளாசசப பிறமுமசிறபபாகஉணடுபணணிவி
சசுமறறதலஙகளெலலாமமிகுநதபிறபலமபணணிவிசசார்கள. சுவாமிதெருசினததுககு
வநதுஆயிரமபொனனுககுஅபிஷெகநெயவெததியமுமபணணிவிசசார்களஇநதபபடி
ககிதுநதுமி-௵மாசி௴ ௭௳-முதலவிளமபி-௵மாசி௴ ௬௳வரைககும-௵௫௰௯
ககுராசசியமஆணடுகொணடுவநதார்கள - மாசி௴ ௫௳ - தெயவீகமானார் பினபுவிளமபி
௵ - பஙகுனி௴ -முதலவிகாரி-௵வையாசி௴ -வரைககும - ௴ ௩ - ககுமுததுவீ
ரபபநாயககாவர்களராசசியமஆணடார்விகாரி -௵ஆனி௴ - முதல துநதுமி-௵ஆனி
௴ -வரைககும௵௨௰௪ - ககுமுததுவீரபபநாயககாவர்களகுமாரனசொககநாதநாயக
காவர்களருசசியம ஆணடார்கள - ஆனி௴ ௪௳ - தெயவீகமானார் அவர்களுடையகுமார
னரெஙககிஷணமுததுவீரபபநாயககாயயாவர்களருதிரொககாரி-௵ஆடி௴ ௰௭௳.முத
லபிறமாதுத-௵வரைககும-௵௮-ககுராசசியமஆணடுதெயவீகமானார்பினபுஅவர்
குமாரனவிசையரெஙகமுததுசொககநாதநாயககர் அயயாவர்களகுழநதையானபடியி
லெஅவருடையபாடடிமஙகமமாளகுழநதையைமடியிலெவைததுககொணடுசிறுதுந
ளராசசியமஆணடாளஅபபொதுஅனெகமஅககிறகாரபிறதிடடையளுமசததிரமசாலை
தெவதாயமபிறமதாயமுமவிடடுககுடுதது-௵௰௨-ராசசியமஆணடுகொணடுவநதா

Down to this time, from the reign of *Kirthi-pushana* to the present period, was three hundred and twenty-four thousand years of the gods, of the twenty-seventh great age. Before, from the time of *Kula-shegara-Pandion* down to *Athula-kirthi*, are thirty-seven great ages; making together sixty-four great ages. During this, were elapsed twenty seven great ages of *Vaivasutha-manu*. This was in the sixth (Indian) hour of the second watch (*jamum*) of the bright-half of the first day of the fifty-first year of the god *Brahma*; which corresponds with the (beginning of) the *Kiretha-yugam* of the twenty-eighth great age of *Vaivasutha-manu*.

CHAPTER IV.

TRANSITION TO THE HISTORY OF OTHER ANCIENT KINGDOMS.

SECTION 1.—*Early events, and Kings of the Race of the Moon.*

In that *Kiretha-yugam*, (before-mentioned, of the twenty-eighth great age of *Vaivasutha-manu*,) the great *Vishnu* performed the four *avataras*, (called) the *Matsya, Kurma, Varaha, Narasingha*. In that age justice abounded. This age corresponds with one million seven hundred and twenty-eight thousand years. During these years the arbiters of the world were, *Hari-chandren, Musukunten, Pariyavahan, Hiranyachen, Banashuren, Mabali;* these, and others, exercised supreme rule of the world. Afterwards (came) the *Tiretha-yugam*, corresponding to one million two hundred and ninety-six thousand years of men. During this age the great *Vishnu* performed the *Vamana, Parasuramen, Desaratha-rama, avataras*. Then justice prevailed three parts (out of four). In that age the chief kings who ruled were, *Sakarer, Kartaviryen, Regu, Deserather*, and others. After this came the *Dwapari-yugam*, eight hundred and sixty-four thousand years. In this age he (*Vishnu*) performed the two *avataras* of *Balabathra-rama* and of *Krishna*. In this age the kings who reigned were, *Buthan, Parisathan*,

ளபினதெயவீகமானதினபிறகுவிசையரெஙகமுததுசொககநாதநாயககாவர்கள - ௵
௨௰௮ - ராசசியமஆணடார்களபினவிரோதிகிருதி - ௵மாசி மீ - சிவனருததிரியினை
தெயவீசமானர்விரோதிகிருதி - ௵மாசி மீ - முதலசிததிருவுததி - ௵வையாசி மீ
வரைககும - ௵க - சகுவிசெயரெஙகசசொககநாதநாயககர் பெணசாதிமீனாடசியம
மாளபடடஙகடடிககொணடுஅவருடனேகூடடபிறநதவெஙகிடடராயபபெருமாள
நாயககர் ராசசியமஆணடார்கள. சகாததம - ௲௬௱௫௰௯ - ககுமெலசெலலாநினறசித்தி
ருவுததி - ௵வையாசி மீ ௯௰௨ - செவவாயககிளமைருததிரிவஙகாருதிருமலைநாயகக
ரவர்களகுமாரனவிசையகுமாரமுததுதிருமலைநாயககாவர்களுமசெதுபதிவாசலதள
வாயவைரவனசெருவைகாறனுமபடெகானவநதுதினாககலககடடிககொணடா
னெனறுசெயதிகெடடுயெடுபபட்டார்கள அநதமுனனுககுமீனா - சிசுநதரெசுரனையும
கூடலழகரையுமவானாவீரமதுரைககுயெழுநதருளபபணணிவிசசுககொணடுவெலலத
தார்அனநதஙகொததுபபரிசெனஙகளுமகூடடபபோயிருநதவிடததிலசெதுபதியவர்க
ளசுவாமிககுபூசைநெயவெததியததுககுஙகுடுததுபபரிசெனஙகளுககுமசனனபானதி
யஙகளுககுஙகுடுததுசிததிருவுததி - ௵ஆனி மீ ௫௰ - முதலதுனமதி - ௵ஆனி மீ ௨௰
வரைககும - ௵௨ மீ ௩ - வரைககுமஆதரிசசுவைததிருநதார்கள. இபபடி இருககுமவரை
யிலவடககெயிருநதுமிருடடியாவகையிலபதகெசிஙகுமகாருசாவுமஅறுபதினாயிரமகு
திரையளுடனெவநதுதிருசாபுரஙகொடடையைவளைநதுகொணடுபெடகானையுமவெ
டடிததுலுககரையெலலாமயெடுபபடுததிதிருசாபுரஙகொடடைககிமுனருநரயனைநெயித
துசிவஸதலமவிஷ்ணுஸதலமயெலலாமமாமூலபபடிககிநடபபிககசசொலலிபபொ
டடுவடககெபோயவிடடார்கள. பினபுமுனருநாயனாவர்களதமமபபிறபபுஆனதிருவெலஅப
பாசசிருயரவர்களைபயணபபடுததிரெணடாயிரஙகுதிரையுஙகுடுததுமதுரைககொட
டைககுவநதுபாததுசுவாமியிலலாதபடடணததிலெநாமிருககிறதெனனவெனறுஉட
னெபயணமபிறபபடடுவானாவீரமதுரைககுபபோயஸதானிகாளமுதலானஅனநதங
கொததுபபரிசெனஙகளையுஙகணடுசுவாமிதெரிசனமுமபணணிவிசசுககொணடுசெது
பதிமததியஸதமுஙகுடுததுதுனமுகி - ௵ஆவணி மீ ௰௭ - சனிககிழமையனறுஅழைததுச
சுவாமிகொணடுஙனிசசையளவிலமதுரைவநதுசெநதுசுவாமிகொவிலிலெயெழுநதருளினார்.
பினபுமுனகறுடைகதிடடததுககுகிருமபுமியளுமவிடடுககுடுததுநடபபிவிசசார்கள
சகாததம - ௲௬௱௭௰ - ககுமெலசெலலாநினறருதிரொதகாரி - ௵ - வடககெயிருநது
சாமெனகிறதுலுககனதிருசாபுரஙகொடடையுமமதுரைககொடடையுஙகடடிககொ

Nallen, *Pandu*, *Dhermar*, and others. Then justice prevailed one half. Afterwards the *Kali-yugam*, of four hundred and thirty-two thousand years. In this age the great *Vishnu* will perform the *Karki-avatharam*. The kings who reigned in the beginning of this age were, the great king *Parichittu*, the son of *Abimanyan*, (the son of *Arjun*). His son was *Jennameyan*. His son was *Sataniken*. His son was *Pirakattiratam*. His son was *Jekanu*. He, falling into the *Ganges*, floated on the water, and was found (at the town) called *Kavusambi*. His son was *Sittira-ratha*. His child was *Sittera-senan*. His son was *Tirasuchu*. His son was *Paripillaven*. His son was *Sunayen*. His son was *Mathavi*. His son *Rebunjeyan*. His son was *Tikuman*. His son was *Satha-nikan*. His son was *Tenda-pani*. His son was *Nimi*. His son was *Utchanagen*. This *Utchanagen* completed the line of kings of the race of the Moon proceeding from *Brahma*.

Section 2.—*Contemporary Kings of the Race of the Sun.*

After, (or moreover,) in the *Kali-yugam*, the kings of the race of the Sun were twenty-six, from *Urushannen* down to *Sumittren*. Including these, the *Kshetriya* kings were complete; making, in all, forty-two kings. These ruled six hundred and fifty-six years.

Section 3.—*Another Dynasty.*

Afterwards, in the time of *Ribunjeyan*, his minister, named *Muni-ken*, incited by the ambition of gaining the kingdom, killed the king and caused his own son, named *Perat-thiyothanen*, to be crowned. His son was *Palakan*. His son was *Visala-buban*. His son was *Saniken*. His son was *Nandiverthana*. In all, five kings, who reigned sixty-eight years.

His son was named *Sisunapen*. His son was *Kokarrnen*. His son was *Jemmadherma*. His son was *Sattira-ochu*. His son was *Vithisaren*. His son was *Asathusathuru*. His son was *Terpaken*. His son was *Sathanen*. His son was *Nandiverthana*. His son was *Maha-nanden*. In all, ten kings, who ruled one hundred and twenty-eight years. *Maha-nanden* had *Nanden* born to him by a *Soodra* woman. He having assembled a great many forces, and having

ணடுமாபொசிகானநபாபுசாயபு அவர்களமமமதவிகான நபாபுசாயபு அவர்கள இவர்க
ளிரெணடுபெரையும்வைததுபபொடடுவடககெபோயவிடடான. ருதிரொகாரி-௵
முதலஆஙகிரா-௵காறததிகை௴ ௨௰௬௳-வரைககும்-௵௰௴ ௬௳-வரைககும் அறுகா
ணமாயசிருநதாலம்ராசசியம்ஆணடார்கள. இபபடிஇருககுமிடததிலமதுரைககொட
டைஅபுதலாகிமுகானஞனியிசமயஞமசசினன ஆலமுகான தொணடமான சிமைவழி
பாகரொணடாயிரவகுதிரையுடனெவநதுமதுரைககொடடையைககடடிககொணடு ஒரு
வருஷம்திருவடிமுசசியம்முதலகடடிககொணடுமறுபடிதிருசாபுரங்கொடடைககிபப
யணம்போறபோதுமதுரைககொடடையிலமயிஞவைவைததுபபொடடுதிருசாபுரத
திலசநதெகானபாளையததிலபபொயசெநததர்ககம்பணணினவிடததிலஆலமுகான
படடுபபொனன. மறுபடிமம்மதலிகானநபாபுசாயபு அவர்ளசநதெகான பாளையத
தையெடுபபடுததிசநதெகானையும்பிடிததுவெடடிபபொடடார்கள அபபடியிருககுமிட
ததிலமதுரைககொடடையிலிருநதமயிஞமயிசூரூர் ராசவடடம்பணணிமதுரைககொ
டடையைமைசூரூர்விததுபபொடடுதிருசூகூரிலெபொயிவிடடார். பினபுமையிசூரூர்
வகைகூகுசாயபுஆஙகில-௵புரடடாசி௴ ௩௰௳-கொடடைபபிறவெசம்ஆனர்இப
படிமைசூரூர்மதுரைககொடடையைககடடிககொணடசெயதிகெடடுசெதுபதிவாசல
தளகறததம்வெளளையனசெருவைகாறனும உடையாததெவர்வாசலபிறதானி தாணடவ
ராயபிளளையும்இருபெரும்வெகுதளததுடனெமதுரைககொடடையைவளைநதுகொ
ணடார்களகூகுசாயபுகொடடைககுளளெ-புரடடாசி௴ ௩௰௳-முதல-காறததிகை௴
௨௰௬௳-முஸததியாகிமததியஸததினபெரிலகொடடையைசெதுபதிவசமவிடடுப
பொடடுதிணடுககலுககமாயபபொயவிட்டான. இநதபபடிககிருதிரொகாரி-௵-மு
தலஆஙகிரா-௵காறததிகை௴ ௰௬௳-வரைககும்நாஞவிதமாயசசலவியமாயிருநதது ஆ
லெஆஙகிரா-௵காறததிகை௴ ௰௭௳-செதுபதிவாசலதளகறததமவெளளையனுசெருவை
காறனும் உடையாததெவர்வாசலதளகறததமதாணடவராயபிளளையும்மதுரைக்கொட
டைபபிறவெசமாயகொவிலுநதிறநதுபூசைநெயவெததியம்நடபபிவிசசுகூகுசாயபு
அடைகொடடையிலெஅனேகம்பசுககளையும்வதைபணணிஅனேகநநதனனமரஙகளை
யும்வெடடிததினறுபபடடணமெலலாம் அவநதரபணணினபடியாலயெமுகோவிலுக
குமசாநதிசமபுரோடசிணையும்பணணிவிசசுராசசியததுககிராசாவிலலாமலிருககலாகா
தெனறுவஙகாருதிருமலைஞயககாயயாவர்களகுமாரவிசையகுமாரமுததுதிருமலைஞய
ககாயயாவர்களவெளளிககுறிசசியிலிருநதவர்கள அழைபபிவிசசு ஆஙகிரா - ௵மார்கழி

conquered all kings, ruled the whole world with supreme authority: and associated with himself *Samaliyan*, and eight other of his sons, and ruled along with them one hundred years. He made the kingdom illustrious.

Afterwards, *Kavudilyar*, a *Bramin*, having killed these nine persons, gave the crown to *Santira-kutten*, (*Chandragupta*,) born to *Nanden* by a *Soodra* woman. From *Vinthu-saren*, the son of *Nanden*, down to *Santira-kutten*, ten kings reigned one hundred and sixty-seven years. That *Santira-kutten's* general, named *Pushiya-mittren*, having killed the king, caused himself to be crowned, and ruled the kingdom. From his son *Akinimittren*, down to *Deva-bubathi*, ten kings reigned one hundred and ten years. Altogether, seventy-eight kings ruled one thousand one hundred and seventy-nine years. After that, *Vicramarken* ruled two thousand years. Making together seventy-nine kings, who ruled three thousand one hundred and seventy-nine years. Afterwards, *Salivahanen* reigned ninety-six years. After that, *Boja-rajah* reigned one hundred years.

Section 4.—*Indistinct Notices of other Kings.*

Then came *Abiral*, seven kings. *Kertapiyal*, ten kings. *Buvathiyal*, sixteen kings. *Yevanal*, eight kings. *Kural*, fourteen kings. *Maruntiral*, thirteen kings. *Mavunal*, eleven kings. Making together one thousand and sixty kings, who ruled three thousand nine hundred and twenty-five years.

Afterwards, when the *Mavunal* were gone, one named *Vinthiya-sattiren*, one of the *Kainguilan* race, among the *Yemenal*, ruled in the town called *Kinguili*. His son was *Puranjiyan*; and from him down to *Piraviren*, other kings ruled some years.

Section 5.—*The Rayer Dynasty (of Bijnagur).*

After that, the *Raya dynasty*. *Anaikondi-sambu-rayer*, ruled twenty-five years. *Vallala-rayer*, thirty-four years. *Anna-deva-rayer*, fifty-two years. *Pirataba-ruthira-rayer*, sixty-four years. *Narasimma-rayer*, twenty-seven years. *Viranarrasimma-rayer*, twenty-five years. *Achutha-rayer*, twenty-six years. *Rama-rayer*, twenty years. *Tirumali-rayer*, twenty-four years. *Vengidapathi-rayer*, thirty-nine years.

௳ ௨௰௪௨-சொமவாரனாளஈசகியார்சனனதியிலபட்டாபிஷெகமபணணிவிசசுக
கொணடுசெஙகொலுமவாஙகிககொணடுஅரமனைசெர்நதார்கள.பினபுஆஙகிர-௵மா
ர்களி௳ ௨௰௪௨-முதலஸ்ரீமுக-௵வையாசி௳ ௯௰௨-யில-௳ ௨௰௯-ராசசியமஆ
ணடுவருகையிலமயாணவுமமநதிரிபாவுமநவீகானுமஇநதமூனறுபெருமகொட்டையி
லெயிருநதார்கள. கொட்டைவிட்டுவெளியிலத துரததி வெளளிககுறிசசிககு அனுபபிய
பொட்டு-மதுரைககொட்டையுமசீமையுமசட்டிககொணடுபளையபடிககிஆணடுவரு
கையிலகொவிலசசீமைபூமியெலலாம அவாநதிரமாயககட்டிககொணடுபட்டணததில
செட்டிவறததகாளையெலலாஙகெடுதது-தொபபுததுறவுகளையுமஅழிததுஇபபடியெல
லாமஅலமபலபணணிககொணடுமையசூர்வகைசகூட்டததுககுசாயபுவெளளையன
செருவைகாறனுமாயவநதுகொட்டையைசுததிககொணடுபளையூர்அனுபபானடியில
ஆறுமாசமபாளையமஇறஙகிககொணடுஇருநதுசாதிசசவிடததிலவெளளையன செரு
வைகாறனையுமசூகுசாயபையுமமயனூசூட்டமவெட்டிததுறததிபபொட்டுஸ்ரீமுக
௵ஆனி௳-முதலபவ-௵மாசி௳ ௰௨-வரைககுமமதுரைககொட்டையுமசீமை
யுமகட்டிககொணடிருககுமிடததிலபவ-௵மாசி௳ ௰௨-முதலவடககெதெவனு
மபட்டணததிலெஇருநதுபாஙகியளஆயிரமபெருமஇருபதுபீரஙகியுமமாபொசிகான
நபாபுசாயபுஅவர்களுமபிறபபட்டுககுததுககணவாயவழியாகவநதுமதுரைககொட்
டையைககட்டிககொணடுமயனாயிருநததிருமொகூர்கொவிலெகொட்டையாககசசெய
துகொணடுசணடைபணணினபடியினாலெஅநதககொவிலெலலாமபறஙகியளபொயி
ருநதுகொளளையிட்டுதிருவாபரணஙகளையுமவிககிரகஙகளையுமயெடுததுககொணடும
துரைவநதுசெரநதுஅதினபிறகுதிருநெலவெலிககுபபொயிருநதுபினமதுரைககிவந
துவட்டககெதிருசசுரபுரததுககுபபயணமபொறபொதுதிருமொகூர்கொவிலவிககிரகஙக
ளைஅழகர்கொவிலபாதையிலநாட்டுககளளாவிழுநதுவிககிறகஙகளைகையசமபணணிக
கொணடுகொவிலககொணடுவநதுசெரநதார்கள. அதினபிறகுமதுரைககொட்டையி
லெமாபொசிகான நபாபுசாயபுஅவர்களமனுஷிருககபருககுதலாயிருநது அதிகாரமப
ணணுகையிலநொணடி துலுககன பககிரிவநதுசுவாமிசனனதிமுயர்கொபுரததுதிரு
நிலைககலவிலெநிசான கட்டிவைததுகொணடு கொபுரததுமெடையிலெகொடிககட்டு
கிறததுககுரொணடுபாடைசெஙகலசசிவருமபொட்டுககொணடிருககிறவேளையிலதான
ததார்தலததார்பட்டணததிலெயிருககிறசெட்டிவறததகாள அனைவருமகூடிபிறயததின
மபணணினவிடததிலகாலமதிவாணமஆனபடியினாலெகொபுரததைவிட்டுஇறஙகாமலி

Rama-deva-rayer, twenty-five years. *Srirunga-rayer*, twelve years. *Harihararu-dira-rayer*, fifty-nine years. *Peravut-deva-rayer*, sixty-eight years. *Krishna rayer*, sixty-eight years. Making, in all, fifteen reigns, extending through five hundred years.

Altogether, one hundred and seventy-five kings reigned, reckoning from the commencement of the *Kali-yugam*, four thousand four hundred and twenty-five years; or from the commencement of the era of *Salivahana-sagartam*, one thousand two hundred and forty-six years.

Until this time, the kings who ruled the *Mathurai-mundalum*, (kingdom of *Madura*,) were for a part of this period of the *Pandion* race. In some portion of it, some of the before-mentioned kings expelled the *Pandions*, and ruled themselves. During all this time they (the *Pandions*) took refuge in other villages.

CHAPTER V.

RETURN TO THE AFFAIRS OF THE KINGDOM OF MADURA.

SECTION 1.—*The Mahomedan Invasion.*

While things were in this state, in the *Kali-yugam*, and in the one thousand two hundred and forty-sixth year of the era of *Salivagana*, and in the two hundred and twenty-seventh year from the destruction of the kingdom of *Quilon*, in the month of August, of the year called *Ruthirathu-kariya*, while a king named *Vallalverithurungen-Paracrama-Pandion* reigned, one named *Athi-sultan-mulk* and *Nemian*, coming from *Delhi* in the north, seized *Paracrama-Pandion-dever*, and having sent him to *Delhi*, they took forcible possession of the kingdom.

From the year *Rudirathu-kariya* to the year *Kurathana*, being three years, from mount *Imaus* down to *Ramiseram*, all things were conducted in the *Maho-*

ருநதான.இபபடி இருககுமிடததில யிவ-௵தை௴ ௲௨- சுவாமிகோவிலஆஸ்தான
மணடபமபொறககமபததடிககு தெனகிழமூலையில தூணிலே இருககிற வாதாபிமபத
திரகாளியமமன இடதுகண -தை௴ ௲௨- உதிசசுகொணடு ஞுழிகை அளவிலமுழிதத
கண அருசாநதேதிஉதையததில்மறைநதுஇருநதுஅநதஅதிசெயததையுமநாலுமு
கததிலுமஅறிநது செனஙகளெலலாமதிருநாளபோலேவநதுபாததுஅதிசயபபடடா
ர்கள.அபபாலஈசுர-௵சிததிரா௴ -முதலவடககேதேவஞுமபடடணததிலிருககிற
பரஙகியளவகைகுமபநதாணகாஞுசாயபுஅவர்களதிருநேலவெலிககிபபோயிருநதவர்
வநதுமதுரைககோடடையைசுததிவளைநதுகொணடு-சிததிரா௴ -முதல-ஆவணி௴
வரைககுமஅடைககோடடைபபடடிருநதது-புரடடாசி௴ -வரையிலகோடடையிலிருந
தபருககுதுலாககிவினபேரிலேஇறஙகிதிருபபுவனமசேநதாணகாஞுசாயபுஅவர்களு
மதிருசசிபுரமகோடடையிலேஇருககிறமீஞுடசிஞுதபிளளைகுமாறனமுததழகபபிள
ளையவர்களுமவநதுமதுரைபபடடணமெலலாமபாததுகோவிலவாசலிலநினறுஇநத
சனனதிமகாதெயவஙகளிருககிறஇடமயெனறுசொலலிகோவிலுககுககுறடுகதிடட
மநடபபிவிககவேணுமெனறுசொனஞுர்அபபடியேநடபபிவிசசுசமபுரோடசனையு
மபணணிவிததுகோபுரததில்இருநதபககிரியையுமஅவஞுடனிசானையுமபிடிஙகிதுறத
திவிடடார்களஅபபோதுகோவிலபூசைககி-௵-௧-ககுபணணீருயிரமபொனதிடட
மபணணிநடபபிவிததுசிமைஆளுகிறவரையிலபூதுசசேரிபரஙகியளுககுமதேவஞும
படடணமபரஙகியளுககுமகலாபமவநது திருசசிபுரஙகோடடைவரைககுமபுதுசசே
ரியார்வநதுசடடிககொணடிருககுமிடததில இவடததிலிருநதுகாஞுசாயபுஅவர்களும
முததழகபபிளளையவர்களுமதிருசசிபுரமகோடடைககுபபோயபுதுசசேரிபரஙகிய
ளுடனேசணடைபணணிஅவர்கள கடடியிருநதசிமையெலலாஙகடடிககொணடுதேவ
ஞுமபடடணமகபிததானைசநதிககுமிடததிலகபிததான சகலவிருதுஙகுடுததுவெகும
தியுமசெயதுபிறமாதி-௵வையாசி௴ -இவடமவநதுசேநதுஅநத-௵-முதலதா
ருண-௵புரடடாசி௴ -வரைககுமஆளுமவரையிலசெனனபடடணமவெளளைககார
ரில-மேஸ்தர்-கறனல-பிரஷஞுமசிறுசெனஙகளுமநபாபுசாயபுஅவர்களுமமாபொ
சுகானவர்களுமசெதுபதிஉடையாததேவனதொணடமான பினனுமபாளையபபடடு
செனஙகளுமவநதுமதுரைககோடடையைவளைநதுகொணடுசணடைபணணிகாஞு
சாயபுவைபிடிததுதூககிலேபோடடுமதுரைசசிமைககுஅபருலகானசாயபுஅவர்களு
ககுவெகுமதிபணணிகோவிலசமபுரோடசிணைககுஅருஞூறுரூபாயுமகுடுததுநிதத

medan manner: men were in dread of shewing themselves to each other; and all things were in strife and disorder.

Afterwards, one called *Ullathi-khan*, (or *Alla-khan*, a chief,) having come (to *Madura*), he ruled the kingdom from the *Atcheya* to the *Pirasorpatti* year, being six years. *Allababuthi-khan Uthama-sikh* ruled three years, from the *Anguil* to the *Bava* year. Afterwards, his son-in-law, named *Suthi*, ruled from *Iva* to *Paramathi* year, (five years). Afterwards, * * * * * * * * ruled from *Vikerama* year to *Vilambi*, (nineteen years). Afterwards, *Pavundikh-mulk* ruled from *Vikara* to *Satharuna*, (being twelve years). From the year of *Salivahana* one thousand two hundred and forty-six, during forty-eight years, * * * * * * * * * (the *Mahomedan*) ruled the kingdom.

Section 2.—*The Mysore Conquest, &c.*

In consequence of the *Mahomedan* rule, the proper tutelary god of *Madura* went into the *Malayalim* country. Then the wall of the temple, the fourteen towers (on it), and streets (inside), were destroyed. The shrine of the god, the (*Arta-mundabum*, or) small choultry, and the great choultry, escaped.

During these *Mahomedan* days, in the *Visothikirathu* year, of the era of *Salivahana* one thousand two hundred and ninety-three, the general of the king of *Mysore*, named *Kampanudiaver*, a native of *Carnata*, having conquered the *Mahomedans*, took possession of the kingdom. He opened the *Siva* and *Vishnu* temples, which had been locked up, (through the country). He opened the god's temple at *Madura;* and obtained a personal view of the god. Things were found precisely as on the day when the temple was shut: the lamp that was lighted on that day, the sandal wood powder, the garland of flowers, and the ornaments usually placed on the morning of festival days, were now found to be exactly as it is usual to find them on the same evening of such festival days. The general seeing this miracle, was glad; struck his eyes, and with great piety made the customary offerings: he gave many villages to the temple, and many jewels, and established ordinances for the regular performance of worship. He, (the general,) with his son *Yembanudiaver*, and his son-

யபூசை உசசவாதிகளும சிறபபாகமாமூலபபடிககிரடடபபிவிசசார்கள அதுமுதலசகா
றதம-தனாஉமெஉ-ககுமேலசெலலாநினறாவுததிரி-ஷூ ஆனிமீ௴-வரைககும. நடபாபு
சாயபுஅவர்களராசசியமஆணடார்கள. றுனமதி-ஷூ-முதல [மகாராசமானனியராச
ஸ்ரீகுமபினியாரவர்களசிமையாசசுது.]

in-law *Porkashudiaver*, ruled the kingdom thirty-three years, from *Virothikirathu* to *Sitterabanu* year. These two last also gave many jewels to the *Siva* and *Vishnu* temples, and ordered the sacred services to be conducted.

Section 3.—*Temporary Restoration of the Pandion Race; and, as supposed, Rule of Mysore Governors.*

After the *Sagartam* year one thousand three hundred and twenty-seven had gone by, from *Subana* to *Vibava* year, being forty-seven years, *Leckina-naicker* and *Mathana-naicker* ruled the kingdom. Beyond this, from the *Sagartam* year one thousand three hundred and seventy-four, from *Sukila* to the *Nala* year, being forty-five years, *Leckina-naicker* having brought the children of a *Pandion* king, by his concubine, one *Abirami*, a dancing-girl of the *Kali* temple, he crowned them, paid them homage, and delivered over the kingdom to them, they being children of the *Pandion;* and they reigned—(their names were) *Suntara-tora-mavili-vanathi-rayer*, *Kaliyar-somanar*, *Anjatha-perumal*, *Muttara-satirunali-mavili-vanathi-rayer*. Beyond, after the *Sagartam* year one thousand four-hundred and twenty-two, in the *Pingul* year and month *Vyasi*, *Narasi-naicker* having come and worshipped at *Ramiseram* (temple), he dwelt in the fort of *Madura*.*—From *Auvani* of the *Pingul* year, to *Angirasa* year, being fifteen years, *Tennaicker* reigned. Afterwards, *Sagartam* one thousand four hundred and thirty-seven, from *Sirimuka* to *Dathu* year, one called *Narasu-pillay* reigned four years. Beyond, from *Isura* to *Visu* year, *Kuru-kuru-timmapa-naicker* ruled five years. Beyond, from *Sagartam* one thousand four hundred and forty-six, from *Sittera-vanu* to *Supana* year, *Kattiya-camaiya-naicker* reigned two years. From *Taruna* to *Sarvasittu* year, *Chinnapa-naicker* reigned four years. From *Sarvutari* to *Nandana* year, *Iyakari-viyapa-naicker* ruled five years. From *Visya* to *Pilava* year, *Visvanatha-naicker-ayen* ruled nine years. In the *Soba-kirathu* year, the

* The Manuscript is here obscure; but its manner being always extremely concise, we may perhaps infer, or conjecture, that *Narasi-naicker*, perhaps the son of *Mathana-naicker*, having prefaced his proceeding with a shew of religion, had interest sufficient to depose the three *Pandions;* and that this was effected between May and August—that he exalted his son to the government, &c.

crown was in the hand of the *Varathamanner* race.* From *Soba-kirathu* year, to *Kartikeya* month of *Kurothi* year, *Dumichu-naicker* ruled the kingdom (twenty months). From *Margali* month of *Kurothi* year, to *Visuvavasu* year, being one year and four months, *Visvanatha-naicker* ruled. From *Parabara* to the *Pingala* year, being twelve years, *Vittilpu-rajah* ruled. From *Kalayutti* year, to *Kartikeya* month of *Ravutteri* year, being three years, *Timmapa-naicker*, *Sevapu-naicker*, *Pattakottai-ravapa-naicker*, reigned. From *Salivahana-sagartam* one thousand two hundred and forty-six, to one thousand four hundred and eighty one, being two hundred and thirty-five years, twenty-seven governors ruled.

Section 4.—*Beginning of the Kurtakul Dynasty, or of Kings from Bijnagur.*

In *Margali* month of the *Ravuttiri* year, of *Salivahana-sagartam* one thousand four hundred and eighty-one, by the permission of the *Rayer*, *Visvanatha-naicker*, the son of *Kottiya Nagama-naicker*, having come to *Madura*, he ruled the kingdom from *Margali* of the *Kavutteri* year, down to *Dundimi* year, being two years and four months. From *Rudirokari* year, down to *Angili* year, being ten years, *Krishnapa-naicker*, the son of the above *Visvanatha-naicker*, ruled the kingdom. From *Masi* month of *Angili* year, down to *Manumata* year, being twenty-four years, *Visvanatha-naicker* and *Virapa-naicker*, the sons of *Krishnapa naicker*, ruled the kingdom. From *Margali* of *Manamata* year, to *Sittera* of *Pelava* year, being seven years, *Krishnapa-naicker*, the son of *Virapa-naicker* ruled the kingdom. His sun went down (he died) on the tenth day of *Vyasi*, in the *Subakirathu* year. *Kustoori-rungapa* having been crowned, died eight days afterward, in the *Santiyana-mundabum*, on the opposite bank (of the river *Vygai*), where he was residing. After that, from the month of *Vyasi*, down to the sixth day of *Masi* of *Dundimi* year, *Mootti-virapa-naicker-ayyah* ruled twenty-one years, and died. From the seventh day of *Masi* of *Dundimi* year, the younger brother of *Mootti-virapa-naicker*, named *Trimul-naicker*, was crowned in the presence of the god, and having received the sceptre, he ruled illustriously,

* Unknown. The extreme brevity of the MS. renders this place, as indeed the whole of this section, very obscure.

He gave many valuable ornaments to the god. He caused a new *Mandabam* to be made, and the *Teppa-kollum* to be dug. He made a gilded lion seat, (or throne,) an ivory car, and a seat of black marble for the god. He also caused a throne of jewels to be made, as well as some repairs to the seven temples. In order to maintain the perpetual offerings to the god, he endowed (the temple) with an extent of country producing a revenue of forty-four thousand pieces of gold. He also gave up some villages expressly to maintain the various persons (*pandarams*, dancing girls, artificers, &c.) connected with the temple. He gave some of his own villages for the purpose of establishing the (அறைக்கட்டுச்சேவும்) ceremony of putting the god and goddess to bed, and rocking them in a cradle, at midnight. He established the observation of the sacred days with pomp. He made also a splendid car for *Alugar* (*Vishnu*) in the April procession; and all other places he rendered very illustrious. Besides, on going to see the god, he gave a thousand pieces of gold for the purpose of anointing the god and preparing it food. In this way, from the seventh day of *Masi* of *Dundimi* year, down to the fourth day of *Masi* of *Velambi* year, being thirty-six years, he ruled the kingdom; and on the fifth day of *Masi* was deified, (that is, he died). Afterwards, from the month of *Panguni* of *Velambi* year, down to *Vyasi* of *Vikari* year, being three months, *Mootti-virapa-naicker* ruled the kingdom. From *Ani* of *Vikara* year, down to *Ani* of *Dundimi* year, being twenty-four years, *Sokanatha-naicker*, the son of *Mootti-virapa-naicker*, ruled the kingdom; and on the fourth day of *Ani* he was deified. His son, *Ranga-kishna-mutti-virapa-naicker*, ruled the kingdom from the seventeenth day of July of *Rudirot-kari* year to *Brimha-ruther* year, being eight years, and was deified. His son, *Visia-runga-muttu-sokanatha-naicker*, being an infant, his grandmother, *Mangamal*, kept the child in her lap, and ruled herself for some time. In that period she gave many *Agrarams*, (*Bramin* villages or streets,) choultries, and roads, to the god, and to the *Bramins;* and thus ruled twelve years. After she was deified, *Visia-runga-mutta-sokanatha-naicker* ruled twenty-eight years. He was deified in the *Siva-rartiri* (night sacred to *Siven*) of *Masi* of the *Virothikerathu* year. From the first of

Masi of *Virothi* year, to *Vyasi* of *Sittatiri* year, *Minatchi*, the wife of the above *Visia-runga-muttu*, being crowned, ruled the kingdom nine years together with *Vencata-rayer-perumal-naicker*.

SECTION 5.—*Change of Government, and ascendency of the Mysore Rajah.*

On the thirtieth *Vyasi* of *Sittatiri* year, and in the year one thousand six hundred and sixty-five of the era of *Salivahana-sagartam*, on Tuesday evening, *Bengara-trimala-naicker's* son, *Visia-cumara-muttu-trimala-naicker*, and *Vairaven*, the chief of the *Saitopathi's* troops, left *Madura*, in consequence of having heard that *Baddi-khan* had taken *Dindigal*. At that time *Minatchi*, and *Sunteresuren*, and *Perumal*, (tutelary deities,) were taken to *Vanara-vira-mathuri*, and the *Bramins*, and other persons belonging to the temples, went there. The *Saitopathi* gave whatever was necessary for the maintenance of the worship, and food to the temple followers; and thus the whole were supported by him from the fifth *Ani* in *Sittateri* year, to *Ani* of *Dundami* year, being two years and three months. While matters were thus, *Battha-singa-maha-rajah*, (of *Mysore*,) came with sixty thousand cavalry, and surrounded *Trichinopoly*; having slain *Baddi-khan*, and having dispersed all the *Mussulmans*, he placed *Morari-rayer* as chief of that fortress. After issuing an order that the *Siva* and *Vishnu* temples should be conducted according to *Mamul*, (ancient custom,) he returned to the north. Now as *Morari-rayer* was a just chief, he dispatched *Apachi-rayer*, with two thousand cavalry, who having come to *Madura*, and seen the temple, and reflecting, "We cannot dwell in a town which is destitute of a god," went immediately to *Vana-vira-mathuri*, where he saw the *Bramins* and temple followers, and obtained a sight of the god. He gave security to the *Saitopathi*; and they came to *Madura* two (Indian) hours (or forty minutes) after sun-set, on Saturday evening, the seventeenth day of August of *Dunmiki* year, and made the god condescend to dwell in the temple. *Apachi-rayer* afterwards caused the villages and lands, that had been given by the *Carnata* kings, to be restored.

CHAPTER VI.

FROM THE VISIT OF THE NIZAM TO THE SOUTH, TO THE OCCUPATION OF THE PLACE BY THE BRITISH.

SECTION 1.—*The Mahomedan Rule.*

In the *Rudirot-kari* year, *Salivahana-sagartam* one thousand six hundred and seventy, the *Mahomedan Nizam* came from the north and captured *Trichinopoly* and *Madura*. Having placed in them *Maphuz-khan-nabob-Saheb*, and *Mahomed-ali-khan-Saheb*, he went again to the north. From the *Rudirot* year to *Karticeya* twenty-fifth, of *Angila* year, being, in all, ten years and six months, the government was conducted after the *Mahomedan* manner.

While matters were thus, in the time of *Abdul-hakimat-khan*, the cousin of *Myanen*, named *Ala-mukhan*, came with two thousand cavalry, by way of the *Tondiman's* country, to *Madura*, and took the fort; and ruled during one year: after which, on returning to *Trichinopoly*, he placed *Myanen* in charge of *Madura*, and went into the country of *Chanda-khan*, and waging war against him, was slain. Again *Mahomed-ali-khan*, the *Nabob*, taking the country of *Chanda-khan*, with himself also, put him to death. During these transactions, *Myanen* sold the fort of *Madura* to the Mysore rajah, and went to *Tirumukur*. Afterwards, *Angirasa* year on the thirtieth of *Piruttasi*, *Cook-Saheb* entered the fort in connection with the Mysoreans. On hearing the intelligence of the taking the fort of *Madura* by the Mysoreans, *Velliycn-servi-karen*, the general of the *Saitopathi*, and *Tandavaraya-pilly*, the minister of *Wudia-dever*, came and beseiged *Madura* with a great army. I[illegible] the thirtieth of *Piruttasi*, to *Karticey* the twentieth, *Cook-Saheb* remained in the fort, and then by treaty of peace (or capitulation) he gave up the fort to the *Saitopathi*, and went away towards *Dindigul*. From *Rudirot-kari* year, to *Angirasa* year sixteenth *Karticeya*, things were thus in a troubled state; and on the seventeenth *Karticeya*, *Velliya-survi-karen*, the general of the *Saitopathi* and *Tandavaraya-pillay*, the general of *Wudia-dever*, entered into the fort of *Madura*, opened the temples, and making offerings and sacrifices; and as *Cook-Saheb* had killed many cows and cut down many cocoanut trees within the fort, and consumed the flesh of

the one and fruit of the other, the town was desolate, without order; they purified the seven temples, and considering it improper for the kingdom to be without a ruler, they sent to *Velliacurchy*, for *Bengara*, *Tirumali-naick-ayyer*, and *Cumara-visi-cumara Muttu-tirumali-naick-ayyer*, and installed them on the throne, on Monday the fourteenth of *Margali* of *Angirasa* year, before the *Vishnu* temple; gave them the sceptre, and delivered to them the palace. Afterwards, from fourth of *Margali* of *Angisara* year, to thirtieth *Vyasi* of *Strimugum* year, or sixteen months, while they reigned, three persons, named *Myanen*, *Muntemeya*, *Nabi-khan*, were in the fort. These drove out the two kings, sent them to *Velliacurchy;* and taking the fort and country of *Madura*, while ruling as heretofore, the temple, the country, the whole land, was devastated; they ruined the merchants and tradesmen, destroyed the trees and tanks, and thus troubled the place; during which time, *Cook-Saheb*, under patronage of the Mysoreans, and *Vellien Server-karen* being in league, came and surrounded the fort: they encamped at *Pani-yur-anupadi*, during six months, with great perseverance; and killing *Myanen* and taking the fort, retained it in possession from the beginning of *Ani* month of *Stri-moogum* year, to *Bavu* year the eleventh of *Masi*. From the twelfth of *Masi*, one thousand *Feringhies*, with twenty guns, set out from *Deva-nam-patnam*, under the conduct of *Maphuz-khan*, and came directly by a difficult bye-road, and took the fort of *Madura:* making *Tirumukur*, where *Myanen* formerly was, their fort, (or camp,) and fighting there, they pillaged the temple of valuables and idols, and came to *Madura*. Afterwards, going to *Tirunelvelley* (*Tinnevelly*) and returning to *Madura*, while on the march northward towards *Trichinopoly*, the Collaries of the country set upon them in the *Natam* woody-pass, in the road to *Alyghur pagoda*, and recapturing the idols of *Tirumukur*, they brought them back again to the temple. Afterwards, while *Perk-at-alla*, a dependant of *Maphuz-khan*, was ruling in *Madura*, a lame *Mussulman*, named *Fakir*, having come, put his umbrella (by way of contempt) on the top of the stone pillar, near the *Rayer's* tower, of the temple; and then manifested an intention to build on the top of the tower, by taking thither bricks and chunam, and building two courses: on which, the priests, officers of the temple, and town's-people, assembled and made many representations and endeavours to induce him to come down; but without effect, as the power was in the hand of the

Mussulmans. Then, from *Iva* year the third of *Tai* month, the image on the south-east corner of the royal choultry, being the destroying *Bhadra-kali*, opened its left eye from two Indian hours (or forty minutes) after sun-rise, and closed it again on the morning of the fifth day. The people from every quarter hearing of this wonder, came crowding as on a feast-day, and were astonished. Afterwards, from the first of *Chittera* month of *Isvara* year, *Feringhis* from *Deva-nagapatnam* in the north, with people belonging to them, under *Maindan-khan-Saheb*, having gone to *Tinnevelly* and returned, invested the fort of *Madura;* from the first of *Chittera* to *Avany* month, the fort was closed. *Berk-at-ulla*, who had been in the fort until *Pirattasy* month, by capitulation gave up the place, when *Khan-Saheb*, and *Muttarughu-pillay*, the son of *Minatchy-nathi-pillay*, from *Trichinopoly*, came into the fort, and inspecting it, standing at the entrance or portico of the temple, and saying, "This is a very distinguished abode of the gods," they remarked that it was needful to conduct it in the *Carnataca* manner. Accordingly so ordering matters, they had the temple lustrated, and the *Fakir*, with his umbrella, was removed from the tower of the *Pagoda*. They appointed a revenue of twelve thousand *Cully-puns* for the yearly service of the temple; and while they ruled the country, a war arose between the *Feringhis* of *Pondichery*, and those of *Devanaga-patnam*, and when the *Pondichery* people had proceeded so far as to lay siege to the fort of *Trichinopoly*, *Khan-Saheb*, and *Muttarughu-pillay*, went from hence (*Madura*) to *Trichinopoly*, and warring with the *Pondichery Feringhis*, and taking all their country, they went and visited the captain commanding *Devanaga-patnam*, who gave them many honors and presents; and they came back to this place in *Vyasi* month of *Bramathi* year; and from that month till *Puruttasi* month of *Tarana* year, while they were ruling, the white people of *Madras*, under Colonel Preston, the *Nabob-Saheb*, *Maphuz-khan*, the *Saito-pathi*, *Wudia-deven*, the *Tondiman*, and some *Polygars* came, laid siege to the fort, and fighting, (taking the fort): they hung *Khan-Saheb*, delivered over the country to *Abiral-khan-Saheb*, and gave five hundred *rupees* for the lustration of the temple and the constant offering at the festivals; and they caused other matters to be conducted according to the ancient

rule. From that time, year of *Salivahana-sagartam* one thousand seven hundred and twenty-two, corresponding nearly with *Ruthiri* year, *Ani* month, the *Nabob-Saheb* ruled the kingdom. From the beginning of *Dundima* year, [the country became the property of the Honorable Company.

NOTES.

CHAPTER I.—SECTION I.

THE Author of the foregoing Manuscript has left no traces as to his name or order; but the first line indicates his being a *Saiva Brahman;* as is abundantly confirmed by the whole production. Not the least singular circumstance among the Hindus, is the existing rivalry between the *Saivas* and *Vaishnavas*, each contending for the superior dignity of the god they professedly worship. It is believed that the early mythology, especially of the north, is considered the most correct, in representing *Narrayana* sleeping for ages on the thousand-headed serpent; and then, by a change not explained, floating on the waters of chaos on an *ala* (or *banyan*) tree leaf, in the shape of an infant, out of whose navel grew a *lotos*, in which *Brahma*, the creator, was born. Others, as the lawgiver *Menu*,* make *Brahma* to be born of a golden egg. All allow *Brahma* to be creator; but still as subordinate to a superior—the *Brahm* of the *Vedas*, the *Narrayana*, or *Vishnu*, of the *Vaishnavas*, and the *Ishvara*, a name of *Siva*, of the Manuscript. The unity of the Supreme Being is here taught; and the functions of creating, preserving, and destroying, usually and popularly ascribed, respectively to *Brahma*, *Vishnu*, and *Siva*, are here ascribed to that Being, it may be presumed, as the first cause; seeing that the work instrumentally of creation is immediately afterwards ascribed to *Brahma*, while preservation and destruction are tacitly reserved to *Siva*.

The Editor has met with a different mode of numerating the smaller divisions of time to the one here mentioned; a circumstance, however, of trifling consequence. The division of the four great ages, so far as the years of mortals are concerned, correspond with the statements of M. Le Gentil, (Mem. tom. 2, p. 176.) and the Rev. A. Roger, chaplain to the Dutch factory at Pulicat; (Porte Ouverte, p. 179.) with the addition of the years of the *Kali-yugam*, omitted by them: so far as the Editor's observation extends, such is the uniform account given in the Peninsula. It differs however from those of Mr. Halhed, (Code of Gentoo laws, preface, p. 38.) of M. Bernier, (Voy. tom. 2, p. 160.) and of Colonel Dow. (His. Hin. vol. 1, p. 2.) It differs from *Menu* as to the years of the gods in the first age: *Menu* says 4,000, the Manuscript 4,800. This difference must, however, be understood as made up in the other three ages, since both accord in the total of 12,000 years of the gods for one great age, and in the statement as to the bright and dark half of *Brahma's* day, each half containing one

* See Institutes of *Menu*, chap. 1, sec. 8, 9.

thousand great periods of the gods. In the period assigned by *Menu* to each *Manuvantara*, and by the Manuscript to *Brahma's* flood, there is an immense difference; but since the *Surya Siddhanta* reckons one hundred great periods as the LIFE of *Brahma*, perhaps the Manuscript is in fault; and we should read "*Brahma's* life," for "*Brahma's* flood." The labor of reconciling such a fabulous chronology, either with astronomical cycles, or with fact and common sense, the Editor need not undertake, seeing it has been done already, to a sufficient and satisfactory degree, by Sir W. Jones and S. Davis, esq., in the second volume of the Asiatic Researches.

Both of those learned men agree that the date assigned to the creation is an astronomical period, calculated backwards to the time when all the planetary bodies, with nodes and apsides, must have been found in conjunction in the first degree of Mesha or Aries. This point, it may be observed, is an arbitrary one fixed by astronomers: and the equally arbitrary date assigned to the creation, amounts to a confession of ignorance as to the real period. In like manner they calculate forward until a similar conjunction of planetary bodies and moveable points in the heavens will occur; and both these periods added together make up 4,320,000,000 years; corresponding to one thousand great ages,* or one bright-half of *Brahma's* day. This period in Sanscrit is termed *Calpa*. The *Manwantera*, or reign of each *Manu*, and the four lesser ages, *Satya*, *Treta*, *Dwapara*, and *Kali*, are not astronomical, but purely mythological and fabulous periods, being a sub-division after the greater astronomical periods had been adjusted; "but the *Maha*, or greater *yug*," in the words of Mr. Davis, "is sufficiently evident, as being an anomalistic period of the Sun and Moon, at the "end of which the latter, with her apogee and ascending node, is found, together with the "Sun, in the first (degree) of Aries; the planets also deviating from that point only as much "as is their latitude and the difference between their mean and true anomaly." The following extract, given by Mr. Davis from the first section of the *Surya Siddhanta*, is important, both as concurring with our Manuscript in numbers, and as giving, in brief, the substance of the astronomico-chronological system.

—"Time, of the denomination *Murta*,† is estimated by respirations; six respirations "make a *Vicala*, sixty *Vicalas* a *Danda*, sixty *Dandas* a *Nacshatra* day, and thirty *Nacshatra* "days a *Nacshatra* month. The *Savan* month is that contained between thirty successive "risings of *Surya*, and varies in its length according to the *Lagna Bhuja*. Thirty *Tit'his* "compose the *Chandra* month. The *Saura* month is that in which the Sun describes one "sign of the Zodiac, and his passage through the twelve signs is one year, and one of those "years is a *Deva* day, or day of the gods. When it is day at *Asura* ‡ it is night with the "gods, and when it is day with the gods it is night at *Asura*. Sixty of the *Deva* days "multiplied by six give the *Deva* year, and twelve hundred of the *Deva* years form the "aggregate of the four *yugas*. To determine the *Saura* years contained in this aggregate, "write down the following numbers, 4, 3, 2, which multiply by 10,000; the product 4,320,

* *Maha yug*, a great age, in Sanscrit, is *Sathura yugam* in Tamil.

"† Mean sidereal time."

"‡ *Asura*, the south people, the habitation of the *Asura Loca*, or demons, with whom the *Devas*, who reside at *Sumeru*, "the north pole, wage eternal war."

" 000 is the aggregate or *Maha yuga*, including the *Sandhi* and *Sandhyansa*.* This is " divided into four *yugas*, by reason of the different proportions of virtue prevailing on " earth, in the following manner:—Divide the aggregate 4,320,000 by 10, and multiply " the quotient by four for the *Satya yug*, by three for the *Treta*, by two for the *Dwapar*, " and by one for the *Cali yug*. Divide either of the *yugs* by six for its *Sandhi* and *Sandhyansa*. Seventy-one *yugs* make a *Manwantera*; and at the close of each *Manwantera* " there is a *Sandhi* equal to the *Satya yug*, during which there is an universal deluge. " Fourteen *Manwanteras*, including the *Sandhi*, compose a *Calpa*, and at the commence- " ment of each *Calpa* there is *Sandhi* equal to the *Satya yug*, or 1,728,000 *Saura* years. " A *Calpa* is therefore equal to 1000 *Maha yugs*. One *Calpa* is a day with *Brahma*, and " his night is of the same length; and the period of his life is 100 of his years. One half " of the term of *Brahma's* life, or fifty years, is expired, and of the remainder the first " *Calpa* is begun; and six *Manwanteras*, including the *Sandhi*, are expired. The seventh " *Manwantera*, into which we are now advanced, is named *Vaivaswata*. Of this *Manwan-* " *tera* twenty-seven *Maha yugs* are elapsed, and we are now in the *Satya yug* of the " twenty-eighth, which *Satya yug* consists of 1,728,000 *Saura* years. The whole amount " of years, expired from the beginning of the *Calpa* † to the present time, may hence be " computed; but from the number of years so found, must be made a deduction of one " hundred times four hundred and seventy-four divine years, or of that product multiplied by " three hundred and sixty for human years, that being the term of *Brahma's* employment " in the creation; after which the planetary motions commenced."

It is somewhat satisfactory to the Editor to find the numbers in the Manuscript confirmed by the *Surya Siddhanta*, a very ancient and admitted authority, being supposed to be a divine revelation. It may hence be decided that, such as it is, this is the true Indian system; and, by consequence, that Halhed, Dow, and Bernier, are wrong.

" * *Sandhi* and *Sandhyansa*, the morning and evening twilight. The proper words, I believe, are *Sandhya* and *Sandhyansa*."

" † Construction of the *Calpa*.

		Years.
Cali, ...	$\frac{4320000}{10}$ =	43 200
Dwapar, ...	$\frac{4320000}{10} \times 2$ =	864000
Treta, ...	$\frac{4220000}{10} \times 3$ =	1296000
Satya, ...	$\frac{4320000}{10} \times 4$ =	1728000
Aggregate or *Maha yug*, ...		4320000
		71
Manwantera, ...		306720000
With a *Sandhi* equal to the *Satya yug*, ...		1728000
		308448000
		14
Calpa, ...		4318272000
With a *Sandhi* equal to the *Satya yug*, ...		1728000
Whole duration of *Calpa*, ...		4320000000"

CHAPTER I.—SECTION 2.

The account here given is the fabulous and popular one, sufficiently absurd, but not admitted, it appears, by astronomers: thus *Bhascaracharîya*, according to Mr. Davis, (As. Res. vol. 2, 8vo. p. 250.) argues "that it is more reasonable to suppose the earth to be self-balanced in infinite space, than that it should be supported by a series of animals, with nothing assignable for the last of them to rest upon." Popular belief is, however, a very different thing, according with the Manuscript; which moreover, in a manner very confused, makes *Athi-seshan* support the seven inferior worlds, without any clear inference derivable as to the mode of supporting the other six worlds; unless it means that the earth supports them. The names of the earth and six superior worlds agree with Mr. Halhed's account, (Pref. p. 46.) differing only in orthography. The names of the other inferior worlds he does not specify. In the *Sadur Agradi*, a dictionary of *Shen Tamil*, the names of the seven superior worlds are. *Bulogam, Puvalogum, Savalogam, Sanalogam, Tabologam, Magalogam, Satthiyalogam;* and of the inferior worlds, *Athalam, Vithalam, Suthalam, Tarathalam, Irasathalam, Mahathalam*, and *Pathalam.* If the Editor may venture an opinion, which he does not elsewhere remember to have met with, he would suggest that the original inventors of these terms had in view the planetary worlds. Yet, certainly, both the written and popular views regard the inferior worlds as places of punishment, and the superior ones as ascending in the scale of sanctity and happiness.

CHAPTER I.—SECTION 3.

What is *Maha-meru?* and where is it? Generally, it is considered to be a mountain; and the Indian Caucasus, *Imaut*, or *Himalaya*, is supposed to be the identical mountain, or range of mountains, in question. The Editor has more than once been led to suspect that originally it denoted the Sun; but this hypothesis confessedly will not agree with the Manuscript or popular notions. Granting it to be a mountain, we may find occasion in the sequel for the necessity of reconciling it with mount *Ararat.* The Editor would fain rescue, by his own hypothesis, the learned Hindus from the absurdity of their seven *dipas* and seven seas of various contents; but fears the impossibility of doing so. The *Sadur Agradi* gives the following names of the *dipas:* "*Naval, Irali, Kusi, Kiravunjam, Pudagaram, Tengu, Kamuku;*" and adds, "that they take these names from productions most common in them." The same work ranges the seas in different order: that is, "Salt-water, fresh-water, milk, *tyar, ghee,* sugar-cane juice, honey." Mr. Halhed received from the *Pandits* who assisted him in drawing up the code of Gentoo laws, the following statement: "There are seven *deeps*, "viz.—*Jumboo, Pulkhoo (Pilatsha), Shoolmeloo (Janmali), Kooshud (Kusu), Keroonchud* "*(Kirounja), Shakud (Saka), Pooskerud (Pushkara).* The explanation of *deep*, is this:— "*Deep* signifies land; and on every side of each *deep* is *sumooder*, or main ocean; and the "length and breadth of this *deep*, which is called *Jumboo*, is one hundred thousand of *joojun*, "*(yojana* of ten miles each,*)* or four hundred thousand *cose;* and the length and breadth of "the second *deep* is twice as much as that of this *deep;* and that of the third *deep*, four times

"as much; and that of the fourth, eight times as much; and that of the fifth, sixteen times as "much; and that of the sixth, thirty-two times as much; and that of the seventh, sixty-four "times as much." Thus it appears that Hindu chronology and geography both deal very much by wholesale, and in good round numbers The reader will pardon the transient reflection in passing as to the magnificent groves of sugar-cane, and the flowery meads and hosts of bees which must exist somewhere, in some one or more of the equally magnificent *dipas*.

The latter part of section third, intimates an ignorance of the form of the earth not more surprising than what Tacitus relates of the notions of the ancient Germans, or various writers mention of the modern Chinese; and the account may receive an apology in being set beside the statement of *Arrian*, who, according to Dr. Robertson, (Hist. Dis. 4to. p. 60.) "places an island not far from the mouth of the *Ganges*, which he describes as situated under the rising Sun, and the last region of the East inhabited." Mr. Davis however (As. Res. vol. 2, p. 259.) tells us, that "the astronomical *Pandits* consider the earth as spherical." The pity is, that these *Pandits* have shut up knowledge from the ignorant, who might receive instruction from those learned men, which they reject when proceeding from others. The most important consequences might follow, were the Hindu population at large really convinced, that to consider the earth as spherical is the true state of the question.

CHAPTER I.—SECTION 4.

There would appear to be some error as to order in the list of *manus*, since *Raivata*, who is here placed fifth in order, is shortly after called the sixth. In the Institutes of *Menu*, (chap. 1, sec. 61, 62.) the names and order of the first seven are the following:—"From this "*menu*, named *Sway ambhuva*, (or Sprung from the Self-existing,) came six descendants, "other *menus*, (or perfectly understanding the Scripture,) each giving birth to a race of his "own, all exalted in dignity, eminent in power; *Swarochisha*, *Auttami*, *Tamasa*, *Raivata* "likewise, and *Chacshusha*, beaming with glory, and *Vaivaswata*, child of the Sun." *Raivata* here also stands fifth in order, and *Chacshusha* (or *Suchchasa*) sixth, placed as the fourteenth in the MS.

This section otherwise harmonizes with the statements of Sir W. Jones. The six great ages being added, complete the one hundred assigned to the *Calpa*, or bright-half of *Brahma's* day; and are to be supposed to be made up by the *sandhya* and *sandhyansa*, or morning and evening twilight, a deluge intervening between each *manu's* reign. Thus Sir W. Jones says, "The aggregate of their four ages, they call a divine age, and believe that, in "every thousand of such ages, or in every day of *Brahma*, fourteen *menus* are successively "invested by him with the sovereignty of the earth: each *menu*, they suppose, transmits his "empire to his sons and grandsons during a period of seventy-one divine ages; and such a "period they name a *Manwantara;* but, since fourteen multiplied by seventy-one are not "quite a thousand, we must conclude that six divine ages are allowed for intervals between "the *Manwantaras*, or for the twilight of *Brahma's* day. Thirty such days, or *Calpas*,

"constitute, in their opinion, a month of *Brahma*; twelve such months, one of his years; "and an hundred such years, his age; of which age they assert, that fifty years have elapsed. "We are now then, according to the Hindus, in the first day or *Calpa* of the first month of "the fifty-first year of *Brahma's* age, and in the twenty-eighth divine age of the seventh "*Manwantara*, of which divine age the three first human ages have passed, and four "thousand eight hundred and eighty-eight of the fourth.

"In the present day of *Brahma* the first *menu* was surnamed *Swayambhuva*, or Son of "the Self-existent; and it is he by whom the institutes of religious and civil duties are sup-"posed to have been delivered. In his time the Deity descended at a sacrifice, and, by his "wife *Satarupa*, he had two distinguished sons, and three daughters. This pair were "created for the multiplication of the human species, after that new creation of the world "which the *Brahmans* call *Padmacalpiya*, or the *Lotos*-creation.

"If it were worth while to calculate the age of *Menu's* institutes, according to the *Brah-"mans*, we must multiply four million three hundred and twenty thousand by six times "seventy-one, and add to the product the number of years already past in the seventh "*Manwantara*. Of the five *menus* who succeeded him, I have seen little more than the "names; but the Hindu writings are very diffuse on the life and posterity of the seventh "*menu*, surnamed *Vaivaswata*, or Child of the Sun: he is supposed to have had ten sons, "of whom the eldest was *Icshwacu*; and to have been accompanied by seven *rishis*, or "holy persons, whose names were, *Casyapa*, *Atri*, *Vasishtha*, *Viswamitra*, *Gautama*, *Ja-"madagni*, and *Bharadwaja*; an account which explains the opening of the fourth chapter "of the *Gita*: 'This immutable system of devotion,' says *Crishna*, 'I revealed to *Vaivas-*"'*wat*, (or the Sun); *Vaivaswat* declared it to his son *Menu*; *Menu* explained it to *Icshwacu*: "'thus the chief *rishis* know this sublime doctrine delivered from one to another.'"

It may be noted, in passing, that Sir W. Jones supposes the seventh *menu*, or *Vaivaswata*, to be the Noah of Scripture, chiefly because of the somewhat minutely recorded circumstances of the deluge occurring at the beginning of his rule, or close of the former ones; to which order we shall presently find the Manuscript maintaining faithful adherence.

CHAPTER I.—SECTION 5.

This section carries our attention up to the first *manu* of the present day of *Brahma*. "*Swayambhuva*, or Son of the Self-existent," is, by Sir W. Jones, conjectured to be no other than the Adam of Scripture, and with many concurring grounds of probability. We are, it must be observed, in the order of the Manuscript, confined in this section to the antediluvian world: nor do we pass from it until a very considerable number of fabulous circumstances have been recorded. The transition to the postdiluvian world, will be noticed in due time. Of the names here stated, nothing further is known to the Translator. *Iraniyar* is indeed ranked among the *munis* as a *Maha-muni* by the *Sadur Agradi*; but it does not appear certain whether the same individual be intended, or otherwise.

CHAPTER I.—SECTION 6.

Baratha, the successor of *Dushmanta*, lived in the *Treta-yuga* of the present great age; but he seems to be alluded to only to account for the modern name: and thus, *Jembu-dipa* is identified with Hindustan proper; but, since other countries are specified, the allusion to a bow may be presumed to refer to the shape of the Peninsula, abstaining, at the same time, from overstraining the simile. From this geographical section all chronological nicety may be safely considered as excluded; and the author probably intended to describe things as existing at or about the time of *Baratha*, or middle of the *Treta-yuga*. Mount *Imaut*, or *Emaus*, obtains in maps of ancient geography as applicable to the Indian Caucasus, or *Himalaya* mountains. An extent of ninety thousand miles from their base, even to the southernmost point of the Peninsula, shews that mathematical precision is not consulted by Hindus, and that a large number is usually put for that which is unknown. Of the towns mentioned, *Ayodhiya* is Oude; *Mathura*, the northern Muttra; *Kasi* is Benares; *Kanchi* is Conjeveram; *Dwaraca*, the ancient capital of Krishna, still bearing the same name. Of the rivers, the *Bagarathi* and *Saraswathi* still retain the same designations; the *Gauthami* is perhaps the Godavery, which by the natives is supposed to be a branch of the Ganges; *Narmathi* is the Neerbuddu; *Yamuni*, the Jumna; *Krishnaveni*, the Kistna; *Tangabathiri*, the Tamboodra, near Bellary; *Vegavathi*, the Vaigy at Madura; and *Tambiravani*, the river at Palamcottah. Of the countries mentioned, *Casumer* (Cashmere), *Camboje*, *Nepala*, *Carnadaca*, are plain; *Calinga* was an ancient kingdom near the Godavery river; *Maharashtira* is the Mahratta country; *Dravida* is the southern Tamil country; *Mahrava* is probably Malwa; and *Marada*, the southern Marawa district; *Sola-desam* is the Carnatic proper, of which *Kanchi* was the capital; *Pandiya-desam* is the Madura kingdom; *Sera-desam*, the Travancore and Malayalim country. In the early ages, these three last were often at war with each other. *Vanga* is supposed to be the province of Bengal; *Magar*, the Arracan country; *Yavana*, Arabia, or an Arab colony. This last name is open to some enquiry. In his valuable aid to the learner, entitled "Teloogoo Selections," the secretary of the Literary Society of Madras, J. C. Morris, esq., expressly says, "యవన (*Yavana*) is a name given to Arabia." The Editor would be glad to see this term elucidated. Sir. W. Jones observes, "The *Yavanas* are by some supposed to have been Ionians or Greeks;" and he shortly after adds, "nor have we any reason to believe that a race of Grecian princes ever established a kingdom in either of those countries." Still, when Sir W. Jones has occasion to employ the term, he speaks of the *Yavans* as descendants of *Javan*, and Greeks: and other writers have followed his example, or he theirs.

In a note to the introduction of the Teloogoo Grammar, by A. D. Campbell, esq.* taken

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* Introduction, p. 5.—This talented gentleman has kindly stated to me his impression, that by the fifty-six countries the Hindus intend to denote the whole, to them, known world. On reference to the *Sadur Agradi*, I find the names of the countries stated with some variation as to order; and also name, such as *Maliyalim* for *Sera-desam*. The MS. also is not itself complete in the list of names. The countries, according to the *Sadur Agradi*, are, *Angam*, *Arunam*, *Avanthi*, *Antiram*, *Iladam*, *Yavanam*, *Ottiyam*, *Karusam*, *Kalingam*, *Kannadam*, *Konkanam*, *Kasam*, *Kasmiram*, *Kàntàram*, *Kambosam*, *Kiradam*, *Kuruku*, *Kudakam*, *Kundalam*, *Kuru*, *Kulintham*, *Kurcharam*, *Kekayam*, *Keralam*, *Kavunganam*, *Kallam*, *Kosalam*, *Sakam*, *Saviram*, *Sàlvam*, *Singhalam*, *Sinthu*, *Sinam*, *Surasenam*, *Soram*, *Sonakam*, *Dravidam*, *Tuluvam*,

from the Asiatic Researches, is an extract from the *Vayu Purana*, describing the course of the Ganges as flowing through the countries of the "*Palindas, Curavas* in *Curu (Kuru-desam)*; about *Tanehsar, Matsyas (Macha-desam), Angas, Bangas, Calingas*," &c. The *Lada-desam* is usually considered by natives to be a mountainous region, without stating precisely where. The Editor has also heard of the *Ladapashi*, (or language,) as having been once spoken, but now unknown. He regrets his present inability further to elucidate these names of countries. A map of India, the ancient native names only affixed, would be interesting, could it be satisfactorily prepared.

Tenganam, Nidatham, Nepalam, Panchalam, Paparam, Palavam, Pandiyam, Pulintham, Podam, Mugatham, Macham, Maradam, Maliyalam, Malavam, Yugantiram, Vangam, Vangalam, Vitharpam. This order is guided by the letters of the Tamil alphabet.

The occurrence of *Sinam*, (China,) as well as *Nepala* and *Singhala*, (Ceylon,) would appear to intimate that the list is extended to countries bordering on India; and would seem to confirm the probability of Arabia being denoted by the term *Yavana*. It may be noted, that the *Sadur Agradi* is a compilation made about a hundred years since by the Jesuit missionary *Beschi*, surnamed by the natives *Viramamuni*.

CHAPTER II.—SECTION 1.

In entering on the special concerns of the *Pandion* kingdom, we must carry with us the remembrance that amidst mythological fable and fiction by possibility some real names of persons, and some leading facts, obscured by invention or tradition, may be preserved. It may be merely noticed, that *Raivata-manu* is here termed the sixth *manu:* moreover, as the flood at the close of his rule will be found hereinafter stated, and as *Vaivasutha*, the seventh, is most probably Noah, it follows, that we are for some time detained by the Manuscript in the antediluvian world; consequently, that fable and fiction may be expected. After what has been stated, the reader will form his own ideas of the wholesale chronology which he will meet with. The Editor believes that the placing these circumstances before the *Manu's* flood is as great a fable as any other, it being most likely, if any foundation in tradition on the subject ever existed—from which these materials were early borrowed and imbodied in the *Stalla Purana*—that such tradition related to times of comparatively modern date, and long postdiluvian.

It now only remains to introduce the Abstract of the *Stalla Purana*, containing the whole foundation of a belief which has led, in the night of by-gone time, to costly structures and magnificent endowments. In reading these sportive tales of the *Bramins*, wherein they often seem to be trying how far the credulity of the ignorant may be carried, the reader will be left to his own reflections; and will doubtless often have occasion to wonder that such things should imbody the religion of an otherwise ingenious and numerous people. The Notes, from the second section of this chapter, will be resumed afterwards; and any thing which may be supposed relevant to the subject will then be stated.

MADURA STALLA PURÀNA.

(ABSTRACTED.)

THE FIRST TIRUVILLIADEL,

(OR SACRED AMUSEMENT).

The god removed the crime of Indren, king of the Celestials.

Indren was engaged in attending to the celestial dancers of his paradise, when his *guru*, or spiritual preceptor, *Vrihaspati*, came to see him; and in consequence of *Indren* being so engaged, he did not pay proper attention to the *guru*, nor rise to salute him: hurt by which neglect, *Vrihaspati* pronounced a curse on him, to the effect of wishing "That he might lose all his prosperity," and went away. Having no longer his former preceptor, *Indren* took a three-headed giant, or *asuren*, for his preceptor; but learning that he was making a *yugam*, or sacrifice, to destroy the gods, *Indren* killed him, whereby he incurred the sin of *Bramha-gatthi*, or crime of killing a *Bramin*. The father of the giant made a *yugam*, from which *Veduraswami* came forth, whom the father sent to kill *Indren:* the latter struck the giant, but finding that he could not kill him, hid himself in a *lotos* flower. He then went to *Brahma* and enquired why he could not kill the *asuren;* and was told that his weapon was become powerless; but was directed to a place where an old *Bramin* had long been performing penance, and was told to take his shoulder-bone, which would suffice for the object in view: the old *Bramin* of his own accord surrendered his life, and *Indren*, taking his shoulder-bone, by its aid killed the *asuren;* hereby the sin of *Bramha-gatthi* was doubled; and, in consequence of its burden, *Indren* again concealed himself in a *lotos* flower.

The celestials were now left without their king, and in order to arrive at that dignity, *Nacalen*, an earthly monarch, performed a hundred *yugams*, by which he became entitled to take the place of *Indren*. Accordingly he sent word to *Indrani*, perpetual consort of the king of heaven, that he was coming, directing her to prepare to receive him. On this message being communicated she went in consternation to the *guru*, *Vrihaspati*, to ask his advice, who directed her to sanction the coming of *Nacalen* in the palanquin of *Indren*, according to custom borne by the seven *rishis*.

While *Nacalen* was thus going, owing to his hurry, he exclaimed to the *rishis*, "*Sarpa-sarpa!*" which means both *quick* and *a serpent*. The *rishis* being displeased put down the palanquin, and pronounced on him as a curse, "That he should become a serpent;" in which shape he fell down again to the earth. A council being held of *Vrihaspati*, *Agastyar*, and other sages, it was recommended that *Indren*, in order to the removal of his sin, should go down to the earth, visit the sacred places, and bathe in the rivers. This he did, without finding relief till he came to a certain forest of *tili* trees, where suddenly he found his burden removed. Being surprised at this, he commanded search to be made around, when a *lingam*, the emblem of *Siva*, was found under a *tili* tree, to which he made *pujei;* and so great was his joy that even his speech became confused. As it was a forest, there were no flowers with which to make garlands; but on looking, he saw a tank with *lotos* flowers, of which he made garlands; and from this use of its flowers the tank obtained the name of *Pottamarei*, or the *Golden-lotos*.

SECOND TIRUVILLIADEL.

The god took away the curse pronounced by Durvasa-rishi on the white Elephant of Indren.

Durvasa-rishi was once worshipping the said image in the *Tili-vanam*, when he took one of the *lotos* flowers and, after presenting it to the god, carried it with him to *Indren's* paradise, who was then riding on his white elephant, and going to encounter the giants. He respectfully gave it to *Indren*, who laid it on the head of the elephant between its tusks; but the animal threw it down, and trampled it under foot. For doing so *Durvasa* pronounced on it a curse, to the effect "That it should become a wild elephant of the woods;" but as the animal implored mercy, the period was limited to a hundred years. In consequence, while the elephant was in the *tili* forest, it one day poured water over the *lingam*, which, on enquiry, learning the nature of the case, told the elephant to place an *Indra-lingam* at *Airavatham*. Having done so, a messenger came to recall it to *Indren's* abode; and the proposition being declined on the plea of worshipping at this place, another messenger was sent; in

obedience to which recall, the elephant went and again became the *vahan*, or vehicle, of *Indren*.

THIRD TIRUVILLIADEL.

Discovery of the god to mortals; Building the town of Madura; and Reign of the first king.

In the time of *Kulasegara-Pandion*, who ruled in *Manavur*, a merchant, named *Tanen-sheyen*, in the course of his journeys on commercial business was benighted in a forest of *cadambu* trees; and being unable to proceed further took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendor; and, going to look, was favored by the god with the view, because he had been very virtuous in a former birth. As it was Monday, the gods were performing homage and anointing the image, as though it had been the night of *Siva*. The merchant bathed in the tank and worshipped: when the gods had disappeared, he saw the stone image only; and next day went and told the king aforesaid what he had seen. The god also appeared to the king the following night by a vision, in the form of a religious ascetic, and commanded him to build a temple in the aforesaid wilderness. The king finding the vision and the statement of the merchant to accord, went to the place and had the forest cleared. Being uncertain how to build the temple and town, the god again appeared and gave instructions; in obedience to which, workmen were employed, and a temple was built with seven enclosures, having a king's street, *Bramins'* streets, and also streets for the other three castes, and for the temple servants; also *choultries*, *mandabams*, tanks, and the like. The whole being splendidly finished, with a palace also for the king on the north-east quarter, an embarrassment arose as to how these numerous buildings could all be purified preparatory to residence at once, so as to ensure an entrance on a fortunate day; this difficulty the god *Siva* was pleased to remove by causing *Ganga*, abiding in the hair on his head, to pour forth copious streams on the whole place: and the god was pleased to give it the name of *Mathurai*, (or pleasant,) and he then disappeared. The king placed guards at the four cardinal points of the city, who were all four of

them deities. Afterwards a son was born to him, named *Maliya-thusen*, who on the king's death succeeded to the throne.

FOURTH TIRUVILLIADEL.

Incarnation of Minatchi, the goddess of the temple.

Maliyathusa-Pandion, although he had many wives, the chief of them being *Kanjana-mali*, daughter of the *Sora* king, yet had no child. In consequence he offered ninety-nine *aswamedha* sacrifices, when *Indren*, becoming alarmed, (since another sacrifice would entitle the king to *Indren's* throne,) appeared to him and said, "Why do you give yourself this trouble? perform the appointed sacrifice for obtaining a child before the temple of the god *Siva*, and you will have your wish granted." While the king was making this sacrifice, a female of three years old, covered with ornaments, was born from the flame of the sacrifice. The king took up the child, and gave it into the hands of his queen *Kanjana-mali*. On her applying this infant to her breast immediately milk for its nourishment first manifested itself. While bringing up the child it was found that she had three breasts, on which, the foster-parents being afflicted, the voice of the god was heard from heaven, bidding them give the child the same education as for a man, and adding, that when her appointed husband should come then one of the breasts would disappear: when she was grown up they had her formally installed on the throne, and then *Maliya-thusen* died.

Having performed, in becoming manner, the funereal rites for her foster-parent, and worshipped in the temple, she afterwards ruled the kingdom in a proper manner.

FIFTH TIRUVILLIADEL.

Marriage of Minatchi with Siva, by the name of Suntercsvara.

When the above woman, *Tadatha-kai*, (or *Invincible*,) was ruling, her foster-mother represented to her the propriety of marriage, to which she replied, that she would

assemble an army and go to fight with neighbouring kings, in order to discover among them her destined husband. Accordingly her minister, named *Sumathi*, assembled a very large army, with which she went and conquered all the neighbouring kings. She next conquered *Indren*, and then proceeded to attack *Kailasa*, (the abode of *Siva*,) in front of which she was met by *Nareda*, (the messenger of the gods,) whom she forced to retreat. He went and reported the same to *Siva*, who, smiling a little, arose and went forth. As soon as he appeared, the before-mentioned sign occurred, at which the amazon, being ashamed, dropped her weapons, and the minister said, "This is to be your husband." The god told her to return to *Madura* where he dwelt, and on Monday he would come and marry her; desiring all preparations to be made. All was arranged accordingly; and the gods, superior and inferior, came, bringing presents. She was seated beside the god on the marriage-throne, when *Vishnu* joined their hands, and afterwards the marriage ceremony was performed, amidst the praises and adorations of the *rishis* and others present.

The god then had a new stone image made for the pagoda, as became a king; and afterwards ruled over *Madura* by the name of *Suntera-Pandion*.

SIXTH TIRUVILLIADEL.

The god danced in a silver temple at the request of certain rishis.

After the marriage, the gods, *rishis*, and others who were assembled, were about to be feasted, preparatory to which they all bathed in the *Pottamarei-tank*, when certain of the *rishis* said, "Unless we see the god dance we will not eat." The god replied, "How can you expect to see one dance, whose form is that of the seven superior and seven inferior worlds, and whose members are the places most famous for their shrines and temples? but, as this place is chief of all, since you wish it, you shall see me dance." Accordingly the god danced in a silver temple, while the gods, *rishis*, and the numerous other attendants, joined in chorus and chanted his praises.

SEVENTH TIRUVILLIADEL.

The insatiable dwarf Kundotheren.

After the marriage feast was ended, the officers of the kitchen came and said to the goddess, "Out of the vast quantity of food which you have prepared scarcely one part out of a thousand has been consumed: what are we to do with the rest?" The goddess went to enquire of her husband, who said, "It is true, that being a queen, you have prepared so much food, but there are several of my retinue as yet unfed." Whereupon calling a dwarf, named *Kundotheren*, he directed food to be given; saying, that when he should be satisfied, others would follow. He then put within him *Vadamu-agni* (fabled to govern the sea). A large pit was dug to receive the various eatables. This dwarf was emaciated with hunger and fasting; and consumed mountains of prepared food so rapidly, that the eye could not follow him. All being gone, he consumed the unprepared materials for food, and still complained of hunger. On this the goddess enquired of her husband what was to be done, saying, "It is thus that you fulfil your character of the final destroyer of all things." At this the god smiled with complacency, only complaining that so many of his hungry followers were still left without food.

EIGHTH TIRUVILLIADEL.

Ganga, at the command of the god, produced the river Vaigai.

As the hunger of the dwarf was yet unappeased, the god commanded the *Earth* (a goddess) to supply him. Accordingly four holes or pits appeared, out of which food spontaneously arose; and the dwarf eat till his body was swoln. He then complained of thirst; and having drawn all the water contained in the wells and tanks, he still complained of thirst. On this the god commanded the goddess *Ganga* (in his hair) to supply water. She replied, "You once called me before, and I will come again if you only grant the privilege that whosoever bathes in my waters shall be purified from sin:" which being conceded, she brought a most plentiful supply of water in the shape of the river *Vaigai*, and the dwarf took it all up very easily. And now, both hunger and thirst being satisfied, he returned to his duty in the retinue of the god.

NINTH TIRUVILLIADEL.

The god brought the seven seas together into one place.

Among the *rishis* who came to salute the god was *Gauthama*, who went to pay his respects to *Kanji-mali*, queen dowager: she asked him which was the most excellent penance? He replied, "there were three: one consisting in silently contemplating the deity, one in repeating prayers, and one in going about and bathing in all the sacred rivers; of which three, the last was the most excellent: but that since it was attended with much trouble to visit all the rivers, and since all the rivers run into the sea, if she bathed in the sea, the effect would be the same." On this she announced to her adopted daughter her intention of bathing in the sea, and the daughter, unwilling to part with her foster-mother, told her own husband; who said, "To bathe in one sea is a trifle; I will bring all the seven seas together to one place, and she may bathe there." Accordingly, much to the astonishment of the people, the seven seas (of *ghee*, honey, milk, &c.) came rushing together into one tank, still retaining their respective colors, and appearing distinct, or unmingled.

TENTH TIRUVILLIADEL.

Recalling Maliya-thusen from the dead, and translation of Kanji-mali.

On the banks of the said tank the god made a flower garden, and when there one day, said to his wife, "Why does not your foster-mother bathe?" On this being reported the elder lady enquired of learned men the most meritorious mode of bathing; who replied, "It must be either by taking hold of the hand of a husband, or of a child, or of a cow's tail." On this reply being given she became greatly afflicted, having neither husband, nor child. Her foster-daughter reported this grief to the god, who, by an act of volition, brought back *Maliya-thusa-Pandion* from the paradise of *Indren*, and the shade, on coming, presented his respects to the god. *Kanji-mali* hearing of the arrival of her former husband, came adorned with jewels, and both bathed in the tank; after which they saw the god, and a heavenly chariot appeared, in which both husband and wife were together carried above the worlds and the paradise of *Indren*, safe into the heaven of *Siva*.

ELEVENTH TIRUVILLIADEL.

The incarnation of Subraminyen in the form of Ukrama-Pandion.

One day the aforesaid *Tadatha-kai* came to her husband and said, "You have assembled the seven seas, and have procured the beatification of my reputed parents; but now it occurs to me that it is not fit after your reign that the *Pandion* race should become extinct through defect of posterity." The god, whose height and depth *Brahma* and *Vishnu* could not discover, reflecting that he had caused his wife (*Parvati*) to become incarnate in the person of *Tadatha-kai*, and had now himself reigned a long time as *Sunteresvaren*, considered it was not right to leave the *Pandion* race without offspring; and by a simple volition he produced in due time the birth of his son *Subraminyen*, in the form of a child bearing the resemblance of *Siva:* which event occurred on Monday, in the *Tiravathirai-nacshatram*, when the planet Jupiter was in the most fortunate station, of a good house, (astrological term); while the four *vedas* were chanted, and musical instruments sounded, and the demi-gods showered down flowers. On hearing the news, all kings and people came and made congratulations on the event, gave presents to the town, and, according to the *Vedas,* cast the child's nativity (horoscope); gave the child the name of *Ukrama-Pandion*, and the child was afterwards instructed in all suitable accomplishments by *Vehara-bagavan,* (*Vrihaspati,*) the preceptor of the gods. When the son came to years of discretion, the father, hearing the fame of his great acquirements and excellent temper, told his ministers it was time to have him installed, or anointed as king, to which counsel they agreed, and were very joyful.

TWELFTH TIRUVILLIADEL.

The god Suntaresvaren gives his Son in marriage, and furnishes him with three weapons.

The father besides advised with his ministers on procuring his son a suitable wife of equal nobility; and *Kantimathi*, the daughter of a king named *Soma-shegaren*, of the race of the Sun, who ruled in the town of *Manavur*, was fixed upon. The same night the god appeared in vision to *Soma-shegaren*, and commanded him to give his daughter in marriage to the son of the king ruling in *Madura*. *Soma-shegaren* the next day,

astonished and delighted, set out for *Madura* with his daughter and a great retinue; and was met on the road by the ministers of *Suntaresvaren* that were going towards *Manavur*, who demanded his daughter in marriage for the son of their king; to which he joyfully agreed: and, after coming to *Madura*, the ceremony was performed with great splendor;* while the *Sora* and *Sera* kings, gods, demi-gods, and innumerable others, were in attendance, with all usual accompaniments: and great presents, extensive dower, and largesses were bestowed. After the marriage ceremony the father gave the son, the spear, the *discus*, the ball; and said, "*Indren*, *Maha-meru*, and the sea, are your foes: with the spear, you shall overcome the sea; with the ball, you shall conquer *Maha-meru;* and with the *discus*, subdue *Indren*. He then charged the ministers to take care of his son as the apple of their eye; and enjoined his son to follow the advice of his ministers, and to break no old custom. He then gave the new-married pair his blessing; and mounting, with *Tadatha-kai*, an aërial car, while his attendants became changed into the form of the celestials of *Kailasa*, he ascended to his own paradise. The son ruled according to the law of *Manu* afterwards.

THIRTEENTH TIRUVILLIADEL.

Varunen is compelled to retire by the casting of the spear (or javelin).

Ukrama-Pandion made a great sacrifice of ninety-six *aswamedha-yugams*, at which *Indren* becoming jealous, since his rule was endangered, went to the king of the sea, *Varunen*, and told him to destroy that country. Accordingly the sea suddenly came with great noise in the middle of the night to the gates of *Madura*, when the king, *Ukrama-Pandion*, was awakened by *Siva*, in the guise of a religious ascetic, informing him of the circumstance, and attendant dangers; the king, being astonished and without presence of mind, was urged by the vision to lose no time, but employ the *vel*, as he had been directed; and accordingly he went and cast the spear (or javelin) at the sea, which immediately lost its force, and retired, because *Varunen*

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* Of this the Manuscript gives a minute description.

recognized the weapon of his superior. The king then went to the temple, and adoring the god, promised that as far as the sea had come, so much land would he give to the temple: and thus he righteously protected (or governed) the kingdom.

FOURTEENTH TIRUVILLIADEL.

Ukrama-Pandion strikes off Indren's crown.

While *Ukrama-Pandion* reigned, it happened, by the evil influence of the nine planets, that there was no rain; and great consequent drought occurred in the *Pandion, Sora,* and *Sera* kingdoms. On which deficiency, these three kings went and consulted the sage *Agastyar*, residing on the great mountain called *Potheya,* (or *Potheigee.*) who told them of the evil influence of the planets, and advised them to go and worship *Suntaresvaren* on a Monday. Accordingly, the three kings came to *Madura,* and performed the prescribed fasting and ceremonies on Monday in the temple, when, by the favor of *Siva,* they were carried to *Swerga-logam* (the paradise of *Indren*). The *Sora* and *Sera* kings took their seats at his footstool, and asking for rain, were favorably answered and dismissed. But the *Pandion* took his seat on the same level with *Indren,* and made no request. *Indren,* displeased, with a semblance of favor, put round his neck a very heavy necklace-collar, such as five men could not lift, thinking its weight would crush his uncivil guest; but as the *Pandion* wore it without any emotion, *Indren* was astonished; and dismissed him, only saying, "You shall be called the bearer of the necklace." On the *Pandion's* return, he found that in his country only there was no rain; in consequence of which he went to *Maha-meru,* and put some of the clouds round its summit in chains, and brought them to water his kingdom. *Indren* incensed at this violation of his proper power, declared war, and took the field at the head of large forces. There was much fighting on both sides, and many were slain, until *Ukrama-Pandion* with his *discus* struck off *Indren's* crown. *Indren,* astonished, found he was not combating with a mere mortal, and sent ambassadors, promising to bestow rain. *Ukrama* would not believe him: in consequence *Indren* sent a man of the *Velazha* caste to become security for rain, (hence called காரைக்காத்தவெள்ளாளர், or waiters for rain). The king then

released the clouds from confinement. Afterwards, by *Indren's* command, there was abundance of rain, with consequent fertility: and *Ukrama-Pandion* ruled the kingdom with justice and liberality.

FIFTEENTH TIRUVILLIADEL.

Ukrama-Pandion struck mount Meru, and thence obtained wealth.

Ukrama-Pandion was attentive to the instructions of *Agastyar* in the religious observance of Monday; and by that means his wife, *Kantimathi*, brought him a son, whom he named *Vira-Pandion.* At this time the country was distressed by drought, and the god, on being besought, appeared in a dream, and said, "Go to *Maha-meru*, strike it with the ball: there are riches inside; take them, and make charitable donations, and rain will come." Rising in the morning, and going to pay his devotions to the god, the king set out with a great retinue; thus leaving his own country and going to salute the *Soren* king: passing thence by *Dundaga-nada*, the *Telinga*, *Carnadaca*, and *Tondaga* countries; crossing mountains and rivers; passing *Malava*, *Virada*, and *Matthiya* countries; going as far as *Casi (Benares);* crossing the *Ganges*, and a desert untrodden by human foot-steps, which is inhabited by *yalis*, lions, &c., he arrived at *Kumeri*, which extends one thousand leagues (of ten miles each); passing by which, and also *Barathi*, eight times larger still, he arrived at the birth place of *Parvati*, (or mountain-born,) named Mount *Imaut*. Next crossing *Kimpurada* province, as also *Arri-varadum* and the *Nisithi* mountains, and arriving at *Ilavu-vritha* country, surrounded by the river *Jemba*, he obtained a view of *Maha-meru*, which is the support of the earth, having one thousand and eight peaks, which is also the pillar of the gods, and which besides was once a bow in the hands of *Siva*.* As that was a sacred

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* It is fabled that *Siva*, in a war with the giants, took *Maha-meru* for a bow; yielding a mythological analogy to the war of Saturn with the Titans; or of Jupiter with other giants, when, as sung by a poet of whom these fables remind us,—

Affectasse ferunt regnum cæleste gigantes,
Altaque congestas struxisse ad sidera montes.
Tum pater omnipotens misso prefregit Olympum
Fulmine, et excussit subjecto Pelio Ossam.

land, he halted his retinue at a distance, made by himself a circuit of the mountain, and, standing on the South, addressed its king, saying, "O *Meru!* surrounded by all planets, constellations, and demi-gods—O mountain king! attend!" Then, taking the ball in his hand, he struck the mountain with anger: the mountain reeled; the peaks trembled; and the king of the mountain, with one head and four umbrella-bearing arms, came forth ashamed; confessed a dereliction of attention and of duty for that one day from the service of *Siva*, and asked what was his business? The reply was, "Riches are wanted." All that he desired was given him by opening a mine; and the cleft was closed with his own royal seal. He brought the load of precious metals on elephants to *Madura*. And as he there gave largely to the *Bramins*, the *Saivas*, the temples, &c., rain came down as formerly, so that the country was again fertile. He flourished forty thousand years of the gods; after which, crowning *Vira-Pandion*, and delivering to him the kingdom, *Ukrama-Pandion* resumed the unchangeable form of *Siva;* (that is, he died).

SIXTEENTH TIRUVILLIADEL.

The god explained the sense of the Vedas.

After the destruction of all things by the deluge, when the *Vedas* were produced by the (பிரணவம்) word of God, the *rishis* and *Bramins* were embarrassed to know their meaning. Hence they applied to *Harru-pakthi*, (worshipper of *Siva*,) who directed them to go to *Madura*, and learn from *Suntaresvaren*. Accordingly, after coming thither and bathing in the golden-*lotos* tank, they were met by the god, who told them that to worship the self-existing *lingam*, (or stone image,) was the sum and substance of the *Vedas*. He then explained the issuing of the twenty-eight books *

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* The *Saivas* enumerate this number of *Sastras* as peculiarly belonging to their sect. It will be remembered that *Siva* is said to have five heads: and these books are indirectly preferred to the *Vedas;* which, moreover, according to other authorities, came from the four mouths of *Brahma*. But, to be candid, there is not a more impudent satire on the whole Hindu system to be found, than the one contained in this *Tiruvilliadel*. The reader as he goes on will, however, have occasion to perceive that the object of the entire *Purana* is, to extol *Siva* above other gods, and the *Madura* image and temple, above all other temples and images.

of the *Siva* sect, from the centre mouth of *Siva;* and the *Rig*, *Sama*, *Yajur*, and *Atharvana Vedas*, from the other four mouths. Moreover, stating that the sense of the *Vedas* was difficult to be made out, and of no very great consequence, he told them the real secret was the duty of worshipping the *lingam*, a secret unknown to *Brahma* or *Vishnu:* and charging on them due performance of his instructions, he gave them his blessing. The *Rishis* and *Bramins* then sung praises to the god for condescending, by so brief a process, to instruct them in the true sense of the *Vedas*.

SEVENTEENTH TIRUVILLIADEL.

The god provided jewels for the crown.

While *Vira-Pandion* ruled, he had many inferior wives who had children, but the legitimate queen was without offspring; until, by performing penance to the god, the queen was delivered of a son, concerning whom all the customary astrological ceremonies were performed. Afterwards the king, going to hunt, was slain by a tiger; when the eldest of the concubines, thinking this to be the favorable time, stole the crown and royal jewels. After the grief of the ministers for the death of the king had somewhat subsided, on looking for the crown in its usual place, they found it gone, and considering this to be the stratagem of an enemy, they were embarrassed how to proceed. The god *Sunteresvaren* then came as a *chetty* (or merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of *Vala-asuren*. This giant, by performing penance to *Siva*, had acquired power to conquer the inferior deities; and one day *Indren* offering to give him a gift, he jeered the king of demi-gods, as a conquered person offering gifts to the conqueror, and himself offered a gift to *Indren;* who then besought him to burn himself, in the shape of a cow, in a sacrifice which *Indren* was making. He did so; when, according to a former promise of *Siva*, different parts of the cow's body became inestimable jewels, of different kinds and colors. The properties of these jewels were explained by the *chetty;* who gave them into the hands of the ministers; said, "Thank the god *Siva;*" and disappeared. They took the jewels, had a crown made, and with it crowned the young king, naming him *Abishegam* (anoint-

ed). He recovered also the jewels which had been lost; and joyfully reigned over the kingdom.

EIGHTEENTH TIRUVILLIADEL.

Varunen sending the sea to try the god's power; the latter called four clouds to absorb the sea.

While *Abishega-Pandion* was performing *pujei*, in the *Chittera* month, the camphor incense employed spread a great perfume. The god *Indren* was also desirous of performing homage; but was prevented by the *Pandion's* previous service. On returning *Indren* was met by *Varunen*, who enquired the reason of his looking sorrowful: and on being informed of the vexatious disappointment, the god of the sea again asked, "Is then this *lingam* so great a god?" To which question *Indren* replied, "That as it had removed his former sin, and taken the curse from his white elephant, it was a great god." *Varunen* asked, "Can it cure the pain in my bowels?" The other answered, "To do that would be an easy thing." *Varunen* feeling doubtful sent a large accumulation of seas to try the god's power, which greatly alarmed the people of the kingdom. But the god commanded some clouds to descend from his head, which absorbed the seas; and the people, now discerning that this was a sacred amusement of the god, rendered him praises.

NINETEENTH TIRUVILLIADEL.

Varunen sending much rain, the god protected the place by a covering of clouds.

Varunen, being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of *Madura*. Accordingly these clouds came, with threatening gloom, lightnings, and thunders, and produced a deluge by sending rain with drops as large as pumpkins. The god, seeing these things, ordered the before-mentioned four clouds to interpose; which they accordingly did; and, by spreading a covering above the town and beneath *Varunen's* clouds, prevented any more rain from

falling. *Varunen*, now discerning the intervention of the god, went and bathed in the golden *lotos* tank, when his inward pain immediately ceased; on which he besought pardon of the god for his aforesaid misdemeanors, and thanking the god for the removal of his pain, he returned to his own city. From that time forward *Madura* acquired the title of "The assemblage of the four clouds."

TWENTIETH TIRUVILLIADEL.

Sunteresurer condescended to assume the form of a religious ascetic.

It pleased the god to come to *Madura* in the form of a *Sittarer*, with all the usual accompaniments of that order. He walked through the royal and *Bramin* streets, and performed various wonders. He brought distant mountains near, and removed near ones far off. He made old females to become young children, and children to become old women. He changed the sexes; he made the barren fruitful; the hump-backed, the deaf, the dumb, the blind, the lame, he severally healed. He turned four metals into gold; he made the rich become poor; and made enemies to be friends. He caused the *yetti* (poisonous shrub) to produce mangoes; and brought a flood in the river *Vygei*. He turned fresh water into salt water, and made salt water fresh. He threw a pilgrim's staff into the air, threaded a cotton through it, and then, resting his head on the cotton thread, performed the attitude of penance, (heels upward,) the staff remaining in the air. He took clouds into his hands, and well wringing them, appeared to drink the water they contained. He caused things seen in the night (such as the stars) to be seen in the day, and things visible in the day to be seen at night. He taught the *Vedas* to things which could not understand them. He turned cocoanut trees into palmyra trees, and then the reverse; changed the species of other trees; and brought celestial things down to earth. While thus occupying the attention of the people, so that they neglected their employments, the *Pandion*, hearing of the circumstance, sent his ministers to call the performer of these wonders: they did so respectfully; but the *Sittarer* said, "What are kings to me?" and refused to go. The king on hearing of his refusal only replied, "What have the great (in a religious sense) to do with us?" and remained quiet.

TWENTY-FIRST TIRUVILLIADEL.

The Sittarer gave sugar-cane to the stone-elephant.

But still feeling a curiosity to see the *Sittarer*, the king went, accompanied by his retinue, as though he would visit the temple, and there he met with the performer. In reply to enquiries from the king, the *Sittarer* said, that he went about as he pleased, though more accustomed to be in *Kasi;* that he had displayed various feats in *Sittambaram* (*Chillumbrum*) and other places, and here (at *Madura*) especially; that he wanted nothing from the king; for though such men as might perform a few feats would receive offered royal rewards, yet he who could perform all things desired nothing. At this time a villager brought a sugar-cane, and the king, expressing doubt, said, pointing to a stone elephant sculptured on the tower of the temple, "If you can make that elephant eat this sugar-cane, then I shall admit that you can do all things, and must be our god *Sunteresuren.*" On this request being made, the *Sittarer* glanced a side look at the elephant, which immediately gave signs of life; took the proffered sugar-cane from the hands of the king, eat it, and not being content with that, took the collar of pearls from the king's neck, and put it into his mouth. While the peons were busy in attempting to scare the elephant, the king fell at the feet of the *Sittarer*, worshipping him; who then looked again at the elephant, which immediately restored the string of pearls to the king. The *Pandion* then received many gifts from the *Sittarer;* and after causing his son, *Vicrama-Pandion,* to be crowned, thereby receiving charge of the kingdom, he (*Abishega-Pandion*) attained to the *lotos*-feet of the god; (that is, he died).

TWENTY-SECOND TIRUVILLIADEL.

The god killed the elephant, which was born from the fire of a sacrifice made by the Samunals (or Jainas).

While *Vicrama-Pandion* reigned he drove away all heterodox sects; confirmed the established religion; built a temple for the *Sittarer;* and thus ruled with justice and virtue. But a *Soren* king, who ruled in *Kanchi-puri,* (*Conjeveram,*) and was of

the *Samunal* faith, being resentful and treacherous, and envious at the prosperity of the *Pandion* kingdom, assembled together eight thousand of the sect of the *Samunals* from *Anjanam* and other lofty mountains; and commanded them to make a sacrifice with a view to effect the destruction of the *Pandion* king. Accordingly they made a sacrifice, the limits of which for the attendance of people extended over three *Kadams*, (or thirty miles,) and the sacrificial pit itself occupied ten miles. Into this pit they poured *veppa* oil and *gingerly* oil, fruits of various kinds, and flesh of animals; and from the fire a monstrous black elephant was produced; which the king commanded to go and to destroy *Madura*. The elephant accordingly proceeded with great noise and rage; and the *Samunals* followed. The *Pandion* hearing of its approach supplicated the god, who said, "Never mind, build me a choultry and I will kill the elephant." Accordingly a choultry, having sixteen pillars, was built; and the god came to it in the guise of a hunter. When the elephant approached, he directed against it a rocket, of the kind called *Narasimma-asteram*, which struck the elephant in the head and killed it; on which occurring the *Samunals* were dispersed by the troops of the *Pandion;* and such was the haste of the fugitives, that their peacock-fans,* their sleeping mats and drinking vessels were broken in pieces. The spot became famous: one named *Pracalataren*, by worshipping the rocket that was left sticking in the elephant mountain, obtained a celestial gift. And one, named *Romasen*, by worshipping and forming a tank bearing his own name, also received a like gift. The elephant mountain remains to this time, and *Narasimma-swami* resides there.

The *Pandion*, praising the hunter god; and receiving from him many gifts, returned to *Madura:* had a son born to him, named *Rajasekara-Pandion;* and prosperously continued his rule.

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* That is, the fans used by the *Baudhas* for sweeping insects out of their path, and for preventing any winged insects from entering their mouth, through care not to kill any living thing. The *Purana* attempts to crack a good joke at the expense of the *Samunal* faith. We here find the first intimation of that enmity between the *Saivas* and *Samunals* which ended in the destruction of the latter at *Madura*, as will be seen in the sequel.

TWENTY-THIRD TIRUVILLIADEL.

The god, on account of Gaouri, became an old man, a young man, and a child.

While *Vicrama-Pandion* was thus ruling, there was a *Bramin*, named *Virupatchi*, his wife's name being *Subavrithai*, who were childless; in consequence they worshipped the seven celestial females, (fabled to be in paradise, corresponding with the seven *rishis*,) and obtained thereby the gift of a daughter. At five years old the child, named *Gaouri*,* asked to be taught a prayer for the speedy change of her mortal form; and the *Bramin*, being surprised at her early good sense, taught her the *Parvati-mantiram*. While the father was waiting for a suitable husband, she passed the eighth year of her age without being betrothed, (which the *Bramins* consider to be a disgrace); and one day a *Vaishnava Bramin* coming to beg alms, the father, perceiving him to be learned in the *Vedas*, bestowed the daughter on him in marriage, with the usual ceremony of gift, and without saying any thing on the subject to any one. The neighbours, on learning the circumstance, at first blamed him; but on further examination found no other fault than that the husband was a *Vaishnava;* and approved the marriage. When the *Vaishnava Bramin* brought his wife to his own village, and to his parents, they disapproved of his marrying a *Saiva* woman; and the woman, seeing nothing but *Vaishnavas* around her, without any *Bramins* rubbed with ashes and wearing beads, sighed for her own people. One day the parents shut her up alone, and, without calling her, went away to a distant marriage feast. In this interval an aged *Saiva Bramin*, in appearance, came to her and asked for food; and, on being admitted into the house and food being given by the woman, since he was too infirm to feed himself she assisted him to eat, when he suddenly changed to a young man, richly habited; and on surprise being expressed by the *Bramini*, as also fear with reference to the return of the husband's parents, the young man suddenly became a child. The parents having returned, and finding her with a young *Saiva* child, turned both out of doors; and while she was in the street, sorrowing deeply for her misfortunes, she meditated the *Parvati-mantiram*, on

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* A name of *Parvati*.

which the child instantly disappeared, and the god himsel approached towards her, seated on his bullock *vahan*, (or car,) and taking her up with him, while the clouds rained flowers, and the town's people were astonished, he carried her through the air to *Madura*.

TWENTY-FOURTH TIRUVILLIADEL.

The dancing god altered his attitude, in the silver temple, at the request of the king.

After *Vicrama-Pandion* had crowned his son, *Rajasekara-Pandion*, and given him the kingdom, there came a learned man from *Karikal*, the *Soren* king, and said, "Our king knows the sixty-four *Sastras*, but you do not know the *Baratha-Sastram*," (art of dancing). To which objection the *Pandion* replied, "Having learned the other sixty-three, I consider it indecorous to learn the other, seeing that the god himself condescended to dance in the silver temple." Notwithstanding, disliking the reproach, he set about learning the art, and finding it very difficult, he went one day to the silver temple where the god was standing on one leg,* and requested that the god would change the position of his feet by standing on the other leg; adding, while he struck his sword into the ground, that if this was not done, he would fall on his sword and kill himself. On this kingly request being made, the god put down the lifted leg and raised the other one, thus changing the leg on which he stood, at which the *Pandion* bathed in the sea of joy, (was greatly rejoiced,) and entreated, that this changing of the leg might be made publicly to appear to the people; which request the god condescendingly granted.

TWENTY-FIFTH TIRUVILLIADEL.

The god relieved an innocent person who feared the avenger of blood.

After *Rajasekara-Pandion* had given up the kingdom to his son *Kulotthunga-Pandion*, the latter married many wives, and had a great many children; among the

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* As the sculptured figures of *Siva* are elsewhere often represented, in allusion to the sixth *Tiruvilliadel*.

eldest of which children was *Ananta-guna-Pandion*, who was taught all needful accomplishments. About this time, a *Bramin* coming with his wife from *Tiruvatur*, left her, being seated under a tree, in order to go and fetch water; and while he was away, an arrow which had long hung suspended in the tree, in consequence of the latter being shaken by the wind, descended, and penetrated the body of the woman, who instantly died. At the same time a hunter came to repose, near at hand, under the shade of another tree. The *Bramin*, on returning, astonished to find his wife dead, looking round and discovering the hunter, charged him with the crime of murder; and took him along with him, together with the body of his wife, to the presence of the king. The hunter, on investigation, maintained his innocence, but by consent of the king's ministers was put to severe torture, and all the people admitted that his countenance was not that of a murderer. The king ordered him to be put in irons, and giving the *Bramin* a present, bid him go and bury his wife. At night the god appeared to the king and said, "Go along with the *Bramin* to such a *chetty's* house, where there is a wedding, and the doubt will be explained." The king, in disguise, accompanied the *Bramin* to the place indicated, and while in the *chetty's* house, by *Siva's* favor, they overheard the conversation of two of *Yama's* angels. One said, "Our master has ordered us to kill this bridegroom, for whose death there is no apparent instrumental means." The other said, "Tush, don't you know how by the fall of the arrow from the tree we took the life of the *Bramin* woman, and carried it to our master; so now, while the marriage procession returns, I will loose the bullocks from their ropes, and then do you, seated on the horns, finish the business." The king asked the *Bramin* what he thought of this? who said, "If the event correspond, I shall then hold the hunter to be innocent." Soon after, as the marriage procession came, the great noise which was made alarmed the bullocks, one of which broke its rope, and running furiously at the bridegroom, gored him, and caused his death; so that the marriage joyfulness was turned into funereal accompaniments, and triumph into mourning. On this developement the king and *Bramin* returned; and the king, setting the hunter at liberty, apologising for punishing him wrongfully, and giving the *Bramin* presents, said, "Go seek another wife, and submit to unavoidable evils."

TWENTY-SIXTH TIRUVILLIADEL.

The removing of the great crime.

While *Kulothunga-Pandion* reigned, there was a *Bramin* celebrated for his patience, whose wife was not virtuous, and his son was excessively vicious. The evil thought occurred to him of defiling his father's couch; and his mother, losing all self-restraint, tolerated the atrocity. The *Bramin*, conjecturing the state of things, waited in the expectation of a full discovery; and the son, knowing such to be the case, cut off his father's head; then taking all the household property, he set off, together with his mother, to go to another place. While on the way, in a forest, they were attacked by robbers, who took away the woman and the property, and left him alone in the forest; where he became wretched to an extreme degree, both in mind and body, by a judgment from *Brahma*. One day when *Sunteresvarer* and *Minatchi* were gone out of the temple, in the guise of hunters, they agreed that the enormity of the crime could only be removed by themselves; and on the culprit meeting them, he was instructed to feed cows with grass, and to bathe daily in a certain tank. By following this direction he gradually resumed the appearance and nature of a *Bramin*, according to his birth; and finally attained to the highest bliss. The *Pandion* hearing of the grace of his deity celebrated his praises; and the tank acquired the title of "Crime removing" to the present time.

TWENTY-SEVENTH TIRUVILLIADEL.

The god punished the guilty disciple, by destroying four members, and killing him.

While *Kulothunga-Pandion* ruled, there came a learned man to the place, skilful in science. In consequence of his celebrity, a young man sought permission to become his disciple, and being accepted, became at last equal to his master. The evil thought entered his mind of killing his aged preceptor and carrying off the latter's wife. While the preceptor was absent he made some efforts, but was repulsed by the wife, she being a chaste one. In consequence he determined on violent proceedings, and the god, knowing his evil designs, resolved to punish him. Accordingly, assuming the shape of the aged preceptor, he came and challenged the disciple to

fight; which the latter joyfully accepted, as promising an easy conquest and success in his designs. Accordingly both combatants met the next day, fully armed, and a contest began, which lasted for ten days, to the great surprise of the town's people. At length the aged combatant cut out the younger one's tongue, cut out his eyes, and cut off his head, and then disappeared. The people crying out "Where is the aged conqueror?" ran to his house, and were informed by his wife that he was gone to the temple. On finding him there, they asked how he could have passed unseen through their midst? When he replied, it was not he who had fought, but *Sunteresvaren.* The king hearing of these circumstances gave valuable presents to the man and his wife; and after crowning his son *Anantaguna-Pandion*, he went to the presence of the god; (that is, he died.)

TWENTY-EIGHTH TIRUVILLIADEL.

The destroying of the striped serpent sent by the Samunals.

While *Anantaguna-Pandion* was reigning, the beads, ashes, and other tokens of the *Saiva* religion, were every where visible, by reason of his patronage. The *Samunals*, being moved with envy, made a great sacrifice, out of the fire of which an *asuren*, in the form of a striated serpent, proceeded, which they sent to devour and destroy the inhabitants of *Madura*. On its approach the king besought *Siva*, who gave him permission to kill it; and on its coming to the western gate the *Pandion* dispatched several arrows, which the serpent broke to pieces; but at length one arrow, shaped in the form of a crescent, penetrated the serpent, which vomited a great deal of poison, by the pestilential effects of which many people of the town died. On this evil occurring, the *Pandion* besought the god *Siva* to sprinkle a few drops of ambrosial-water from his hair on the place, which request being granted, the pestilence disappeared; and the king reigned prosperously over his people.

TWENTY-NINTH TIRUVILLIADEL.

The god's bullock vehicle conquers the cow sent by the Samunals.

When the *Samunals* found that *Anantaguna-Pandion* had killed the serpent, they

were very angry, and consulting together said, "If we send a cow, they will be afraid to kill that." Wherefore making a sacrifice, an *asuren* in the shape of a cow came forth, which they sent, saying, "Go and destroy *Madura*." Thereupon it proceeded, raising the dust, and in great rage; which the *Pandion* hearing of, went and besought the god, asking what he should do. The god, addressing *Nandi* the bullock vehicle, said, "Go and conquer the cow." On which the bullock set out, richly caparisoned, and with great impetuosity; and on meeting the cow assaulted it with his horns, but the cow, becoming bewildered, was changed into a mountain; and the bullock, enlarging its size, became also a mountain alongside. But it afterwards, in a slender form, returned to the god; and was received with applauses, in which *Parvati* joined. Soon after, *Rama-Svami* (*Rama-Chandren*) came with *Sugriven*, *Hanuman*, and his forces, to these mountains, on his progress towards *Lanca*. The sage *Agastyar* then came to him, and explained to him the legend of these mountains; whereon he went to *Madura* and worshipped the god. On his return from the conquest of *Ravana*, bringing his consort *Sita* with him, he again passed by this way, and after paying honors to the god went back to *Ayodhya;* and after a time returned with his consort to *Vaicontha*. Meantime, *Anantaguna-Pandion* having, by the favor of the god, received a son, named *Kulopushana-Pandion*, he had his son crowned; and he himself died.

THIRTIETH TIRUVILLIADEL.

The god came with a great army, on account of Savuntera Samunten, general of the Pandion.

The general, named *Savuntera Samunten*, was a great devotee of the god; and while carefully conducting the affairs of the kingdom, the king of a tribe of hunters, who was named *Sethu-rayen*, threatened the kingdom with an invasion. On which occurrence the *Pandion* said to his general, "Take money from the treasury, and raise some more troops." He did so: but instead of raising troops presented all the money to the god; expending it in temple ornaments, feasting the *Bramins*, and supporting the followers of *Siva;* and from time to time put off his master with excuses, falsely

pretending to write letters to neighbouring countries for aid. After a month the king became impatient, and said, "To-morrow all the troops should be here, how is it that I see none arrived?" Urged by the necessity of the case, the general went and made known the matter to the god, who replied, "I will come to-morrow with plenty of troops." The general told the king that aid was at hand; and on the morrow a great army appeared. The general then said to the king, "Such a division comes from such a country; such a one from another;" and so on. The king asked, "Who is that seated on horseback in the midst of all?" The general said, "I do not know." But this was the god, mounted on his bullock, it being transformed to the appearance of a horse. The king now put himself at the head of his own troops; and while going forth they were met by a messenger bringing news that the king of the hunters, having gone to hunt in the forest, had been slain by a tiger. On this intelligence being received, the king gave orders for the different divisions to retire to different places. This order was so rapidly obeyed by the army of *Siva's* followers, that the king greatly wondered; and discovering that it was a sacred amusement of the god, he rendered homage to his general, and lived without anxiety.

THIRTY-FIRST TIRUVILLIADEL.

The god gave an exhaustless purse to the Pandion.

While the *Bramins* were away in other provinces there was a deficiency of sacrifices, and by consequence no rain; but the king distributed money liberally among the poor who were sufferers, until there was at length no more money. On which deficiency occurring, the king went and applied to the god; but receiving no answer he became troubled, and remained fasting and prostrate all night in the temple. During the night the god appeared in the form of a religious devotee, and said, "You have neglected the *Bramins*, so that they have ceased to offer sacrifices, which is the cause of a want of rain: but for the future you must take care to honor the *Bramins;* and if you want money, take this purse, from which you may draw as much as you please." The *Pandion*, on receiving the gift, placed it on his throne,

and honoring it as the god's donation, drew from it large supplies of money without exhausting the contents. With this money he ornamented the temple; gave large presents to the *Bramins;* and had sacrifices duly performed. After which there was abundance of rain, distress was removed, and public affairs were prosperous.

THIRTY-SECOND TIRUVILLIADEL.

The god came and sold bracelets to women of the merchant caste.

The wives of *rishis,* to the amount of eight thousand, were condemned to be born at *Madura,* owing to the curse of their husbands for a previous fault, in which *Siva* was concerned. He at that time collected a large quantity of bracelets from them, which he now came to sell in the streets of *Madura;* and all the women crowded to get a pair of these arm-rings, which however immediately fell off again, as they had done on a former occasion. Hence this traffic was discovered to be a sacred amusement of the god.

THIRTY-THIRD TIRUVILLIADEL.

The god taught the eight great meditations.

When *Siva* was seated under the shade of a *banyan* tree, in *Kailasa,* instructing the *rishis,* the six nurses of the six-headed son of *Siva* (*Karticeya,* or *Subraminiyen*) came and implored to be taught the eight forms of prayer. *Siva* told them to reverence *Parvati,* and then they would learn the prayers well. But while he was teaching them they did not pay proper attention, in consequence of which the god, becoming angry, denounced, as a malediction, "That they should become large stones under *banyan* trees, (*ficus religiosa,*) near *Madura,* for a thousand years." On this they fell down before him and besought his mercy. He replied, "After a thousand years I will come to *Madura* and restore you to your proper shape." Accordingly they suffered the punishment denounced; and after the thousand years were past, the god came

in the shape of a religious devotee, restored the petrifactions to the human form, and taught them the eight great meditations, or prayers; after which they prospered.

THIRTY-FOURTH TIRUVILLIADEL.

The god opened the north gate, and showed the temple to the Soren king, closing the gate afterwards with the bullock-seal.

A *Soren* king, who in consequence of clearing the forest for building the capital of *Kanchi* (*Conjeveram*) obtained the name of *Kadu-vettiya-soren*, being a devotee of *Siva*, and reading with pleasure the account of the sacred amusements, and other religious books of the *Siva* class, felt a great desire to see the temple at *Madura*; but not knowing how to accomplish this object, (from existing hostility,) he pondered a long time over it. At length the god, in the form of a religious ascetic, appeared to him in a dream, and bid him go and visit *Madura* without any fear. On awaking, the king was both astonished and rejoiced. In obedience to the injunction he set out on horseback, unaccompanied, and after passing hills and forests, came to the north bank of the river *Vygai*, which river was then very full and impassable. While halting on the north bank the god appeared in the night, put on the *Soren* king's forehead the *Saiva* mark, and carrying him over the river, opened the north gate and showed him every part of the temple. On returning, and dismissing the king, the god put on the gate a seal having the impression of the bullock, (the *vahan* of *Siva*,) and left all carefully closed. In the morning when the guards came they were astonished to find the seal changed during the night; and on going to the other gates found that there the seals which had been applied were not altered. A report being made to the *Paṇdion* king, he came to examine into the circumstance; and with a view to discover how this wonder had been accomplished, he gave himself to fasting and prayer, with prostration on the ground in the temple. The god appeared to him in vision, and explained to the king that he himself had admitted the *Soren* king, and sealed the gate with the bullock-seal. The king made this miracle known every where, and after living some time happily, he associated with himself his son, named

Rajendra-Pandion, causing him to be crowned; and he himself then obtained a place of note in the *Swerga-logam*, (or heaven of *Indra*): that is, he died.

THIRTY-FIFTH TIRUVILLIADEL.

The god preserved the Pandion's army by the miraculous appearance of a booth for giving away water.

The before-mentioned *Soren* king was allowed to come occasionally to visit the temple; and some mutual regulations of peace and good faith were made by the two kings. The *Soren* king designed to give his daughter in marriage to the *Pandion*, which the younger brother of the latter, named *Raji-Mamam*, understanding, went to *Kanchi* and surreptitiously by craft effected that marriage for himself. In consequence the *Soren* king gave indulgence to the idea of fixing his son-in-law on the *Pandion's* throne; and to this end sent, with his son-in-law, his own uncle and a large army. When the army had arrived within two *yojana* (or twenty miles) of *Madura*, the king, learning the object of the invasion, went to the temple, and said, "This *Soren* king, your devotee, with whom good faith was plighted, is now coming to dethrone me: what ought I to do?" While he thus prayed a celestial voice was heard saying, "Go out to-morrow with all your army, and I will give you the victory." The next morning the king accordingly left the fort, with an army which resembled a continuous river running into the sea. The two armies joined battle, and there was a severe combat for the space of fifteen Indian (or five English) hours. The people of both armies were fainting for thirst, when in the midst of the *Pandion's* troops a water-booth became visible, and the god within, in the shape of a *Bramin*, caused *Ganga* in his crown of hair to pour forth her streams, which he received in his hands, and however numerous were the people that came for water they were all instantly supplied. Thus the *Pandion's* troops were enabled with renewed strength to carry on a vigorous combat, ending in the capture both of the *Soren* general and of the king's younger brother. Both of these the *Pandion* king carried before the god, and presenting them, asked what was to be done? The reply was, "You are just

and merciful, do according to what is in your mind." (நீ தறமவாளுககசே உனமன தெபபடிபோ அபபடிசசெயயெனக.) On receiving this oracle,* the king gave the *Soren* the escort of a few troops, and sent him back disgraced to *Kanchi.* To his own brother, he appropriated some portion of that brother's former revenues; and afterwards ruled the kingdom, even as a mother governs her family.

THIRTY-SIXTH TIRUVILLIADEL.

The performance of alchymy by the god.

In a town on the stream of the *Vygai*, called *Puvana-nagar*, the god, named *Puvana-naicker*, appeared with much splendor under a fortunate conjunction of all the planets. A female dancer in the presence of this god, named *Punanial,* who was devoted to *Siva*, and had other distinguished qualifications, was very anxious that an image of the god should be made of gold, and thought much how to accomplish this wish. She meditated on *Siva*, who before had given an exhaustless purse to the *Pandion;* and one day the god appeared to her under the form of a religious ascetic. On making various inquiries, he learned what her wishes were as to the image, and directed her to bring all the metal vessels which she possessed. On her doing so, he bid her at night melt them all in the fire, assuring her that gold would come forth. She desired him to attend and direct the process, but he excused himself, saying he was the *Sittarer* of *Madura;* on which avowal the woman discovered that this was an amusement of *Suntaresvarer*. Following his instructions, gold came forth from the melting pots, with which an image was made, that was afterwards consecrated by the *Bramins*, and thereby made the residence of the god. This god is of a form adapted to this fourth age of the world. The woman lived long, and at last attained superior happiness in another world.

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* Which for ambiguity would rival any one ever pronounced at Delphos.

THIRTY-SEVENTH TIRUVILLIADEL.

On the Soren king making war, both he and the Pandion fell into the Tamaripu tank, from which the Pandion was rescued.

After *Raja-purantara-Pandion* had obtained beatification, his son was named *Rajesa-Pandion*, whose son was *Raja-kembira-Pandion;* his son was *Pandia-vamasa-deva-Pandion;* his son was *Purantara-sitten;* and his son was *Pandia-vamasa-pathagen;* concerning whom nothing particular is recorded. The son of the latter was *Suntaresvura-patha-sekara-Pandion*, who while reigning manifested great regard for the *Saivas*, established an army, built pagoda-towers and choultries, and gave jewels to the god. At this time the *Soren* king, who was styled "Commander of a thousand horse," knowing the feebleness of the *Pandion's* army, set out on an invasion. The *Pandion* was informed of the circumstance; and was afterwards promised victory by a celestial voice. The *Pandion* set out with his troops, which, though few, by favor of the god appeared as though they were a great multitude; and the god on horseback, in the guise of a hunter, advanced with the *vel* (a kind of spear) in his hand, and said to the *Soren*, "You are styled commander of a thousand horse, now I am commander of an immense multitude of cavalry; find me out some equal for combat." On this challenge being given the *Soren* fled; but the god having disappeared, he turned, and losing fear, again advanced on *Madura*. The *Pandion* in turn became afraid and fled, but as there were numerous tanks filled with the *tamarai* flowers, concealing the water, to the west of the fort, the *Pandion* and his troops fell into these; and the *Soren* and his troops in pursuit also fell into the tanks. From this awkward situation the *Pandion* and his people were delivered by the favor of *Siva;* and the *Soren* with his people perished. The *Pandion* then took the spoils of the vanquished; returned to his city in triumph; and prospered for a long time.

THIRTY-EIGHTH TIRUVILLIADEL.

The god gave a stock of paddy to a Vallalen.

There was a *Vallalen*, named *Nallen*, whose wife was very devout, and often insisted

much on the propriety and reasonableness of feeding the followers of the god. But both were in considerable straits and difficulties, even for their own support. After suffering hunger for some days, the man said, "We shall never have sufficient for our own livelihood and preservation, unless we feed the servants of the god." At his suggestion both himself and wife went to the temple, where, with affection, they performed the usual ceremonies; and among other things ventured to say, "It is better that we should be released from the burden of this body than remain thus." On which prayer being offered, a celestial voice was heard, saying, "I have placed in your cottage a heap of rice, which you will find to be inexhaustible. Take from it what is necessary to your own support, and give what you please to my servants." They accordingly returned home; and seeing the rice, continued very bountifully to feed the *Bramins*, the temple servants, and other needy people; using also as much as they required for themselves: thus they lived on the earth long and happily; and afterwards joined the pure beings in the world of *Siva*.

THIRTY-NINTH TIRUVILLIADEL.

The god, coming as the maternal uncle of a merchant, settled a dispute.

At *Madura*, in the oil-monger's street, there lived a merchant, named *Tanapathi*, and his wife's name was *Sucili*. They were prosperous, but childless; and consequently he brought up the son of his younger sister as his own son. At length, considering that to be without a child would be injurious to him, both in this world and the next, he delivered over all his property to his foster-child, and himself with his wife set out on a pilgrimage to *Casi* (or *Benares*). But his relations forcibly deprived the child of the property, and its mother taking it to the temple there implored the compassion of *Suntaresvaren*, as the common father of mankind. While sleeping in the temple, the god appeared in a dream, and assured her that he would come and effect a restoration of the property, and directed her to appeal to the king. She accordingly went to the relatives, and told them to come before the council; but they mocked her, beat her, and turned her out of doors. She went about the streets saying, "Is there no justice, no king, no god?" When one like *Tanapathi* (the merchant) came, took the child

up in his lap, and inquired where were the different jewels and ornaments usually worn by the children of the wealthy; to which the reply was, that the relations had taken them away. On this the apparent merchant effected an appeal to the king's council; but the relatives denied that this could possibly be *Tanapathi.* However, on their specifying the marks of a personal kind by which he might be identified, it was found by the council that he was not an impostor. In consequence the relations became afraid of punishment; and, by various pleas, excused themselves from further appearance. Hence the council formally decreed to restore all the property to the child; and when the decree was complete, the merchant disappeared. They now, with astonishment, recognized the interposition of the god, and informed the king, who restored all the goods as decreed. Besides, he did many good actions, and gave presents to the temple. *Sunteresvara-patha-sekara-Pandion* thus ruled some time, and after causing his son, *Vara-guna-Pandion,* to be crowned, he fell at the feet of the god; and enjoyed that beatification which knows no change.

FORTIETH TIRUVILLIADEL.

The cure of Vara-guna-Pandion, and shewing him the world of Siva.

While *Vara-guna-Pandion* was ruling in *Madura,* even as *Indren* rules in the heavenly world, he one day went out to hunt lions, tigers, &c. and returning home triumphantly on horseback, rode over and killed a poor *Bramin,* who was lying asleep in the road through fatigue after a long journey. The king came to his palace unconscious of what had occurred; but on some *Bramins* bringing the dead body to the gate of the palace, and stating how the circumstance had happened, the king was afraid; gave them money, and bid them do whatever was necessary as to funereal obsequies. On these being performed, they learned that the king was afflicted with the *Brahma-ashti,* an incurable disease; to cure which resort was had to feeding the *Bramins,* bathing, giving grass to cows, and the like things, usually had recourse to, but without effect, for the disorder rather increased. Thus the glory of the king became obscured, even as when the serpent *Rahu* lays hold of the

moon in an eclipse. The *Bramins* consulted the *Vedas* as desired by the king, but said, "The *Brahma-ashti* is incurable, what can we do?" At length, recollecting that every step of progress towards a sight of the *Madura* god is equal in merit to an *Aswamedha-yagam*, (or sacrifice of a horse,) a sight of the god was determined on, at which time a celestial voice was heard, saying, "O king, fear not! when you are pursuing the *Soren* king you shall come to a place where I am worshipped, named *Tiruvidei-maruthur*, on the river *Caveri;* there you shall lose your disease." While the king was rejoicing in this assurance, he heard of an invasion from the *Soren* king; and going out to meet him, the *Soren* was worsted, and fled. The *Pandion* pursued him till he came to the place mentioned; and then, while standing under the porch of the temple, discovered that the disease had left him. He entered, and on paying homage to the deity of the place, heard a celestial voice, saying, "O king, the disease which seized you waits in the porch of the eastern gate; do not return by that way, but go out of a western gate, and return to *Madura*." The king rendered homage; and by aid of his people made a western porch, with a tower: and bestowing many other presents, returned with his retinue to *Madura*.

While there, he felt a strong desire to see the world of *Siva*, in consequence of the many things said about it in the *Vedas*. Hence he besought the god, saying, "Shew me the world where you with your followers dwell." While he was praying the god graciously replied, "I will cause you to see it, even in this place;" and accordingly he said to *Nandi*, glowing with myriads of rays of *Siva's* world, "Shew to *Vara-guna-Pandion* the world of *Siva*." The sacred bullock in consequence presented to the *Pandion's* view a sight of that world, whereby he saw the tanks of nectar; the *lotos* flowers like gold; the jewel-like forts, towers, walls and streets; the celestial bands and attendants, with *Brahma, Vishnu, Ruttiren,* beatified immortals, and his own ancestors; besides which, *Nandi* shewed and explained to him many things; and among them the throne of the god and goddess: the effect of all which was to fill the king with joy; he rendered praises unutterable by any tongue; and fell down in adoration. The god knowing of this homage gave many tokens of special favor, which the *Pandion* received, and enjoyed happiness. From this time forwards *Madura* became reputed to be "both this world, and the world of *Siva*."

FORTY-FIRST TIRUVILLIADEL.

The god sold wood, and overcame the minstrel, named Yemanathen, in song.

While *Vara-guna-Pandion* was reigning there came a minstrel from the north, who exhibited his art before the king, and received rewards. But becoming over-elated with success, the king sent for a bard, named *Pattiren,* and inquired of him whether he could venture to compete with the other so as to overcome him? The minstrel replied, "That he would use his best efforts and do what he could," hoping to overcome. A trial of skill was accordingly appointed. But *Pattiren* on going forth, and witnessing the effects of the other's music on all classes, quite desponded. He therefore went to the temple of *Sunteresvaren,* and made known the state of the case, with favorable acceptance. The god changed himself into the form of a very emaciated old man, and entered the town, in appearance a common cooly, with a lute or guitar slung on his shoulders and a bundle of fire-wood on his head, which latter he hawked about several streets, and then came and deposited it in the outer verandah of *Yemanathen's* house. He then strung his lute, and tried a few verses, which drew the attention of all within hearing. The minstrel inside hastily inquired, "Who is that playing?" and was told it was a cooly who sold fire-wood. He came out to see, and inquired, "Who art thou?" To which question the god replied, "I am a slave of *Pattiren* the bard, and among many who listen to his inimitable song—I am one, who have heard, and by practice repeat what I can." "So—" said the minstrel, "well, chant yet once again." On this the god strung his lyre, and with an air of the greatest indifference, as if doing a very common thing, drew forth such strains that all persons left off work, and forgot what they were about; while even inanimate things seemed endued with life, and the trees bowed their tops as if conscious of the minstrelsy. On its close, the minstrel *Yemanathen* said, "These are not such strains as I am accustomed to employ; but altogether superhuman or divine." Then reflecting, "if a slave of *Pattiren* can do this, what must *Pattiren* himself be?" he took measures for a hasty departure, and, with as little encumbrance as possible, set out in the night, to avoid the proposed trial of skill. The god now appeared in a dream to *Pattiren,* and said, "Your adversary has been defeated by me in the guise of a cooly selling wood, and is gone away." The next morning the king sent peons to call *Yemanathen,* who not finding him, returned

and reported his departure; in consequence the king sent for *Pattiren*, who told him what the god had revealed to him. The king forthwith had him placed on an elephant, making a triumphal entry into the town; and loaded him with honors, saying, "*Suntesvaren* called himself your slave, then we are all your slaves; and except singing before the god you shall be required henceforth in no other way to display your art." *Pattiren* returned to his house, and lived happily along with his family.

FORTY-SECOND TIRUVILLIADEL.

The god gave to his votary, Pattiren, a mandate, addressed to the Sera king, requiring money.

According to the order of *Vara-guna-Pandion*, the minstrel *Pattiren* ceased to play in the presence of the king, and only did so in the temple before the god. While so engaged, *Pattiren* received certain gold *fanams*, vestments, and valuables, by the knowledge of the god and himself alone. Such being the case, the god appeared to him one night in a dream and said, "The king's property is locked up in a chest, should these things be missed, they will come and inquire from me who has taken them? I will therefore give you my mandate to the *Sera* king, who is devoted to myself." Accordingly *Pattiren* received royal letters, drawn out in due form and manner, and set out; passing woods and mountains, till he reached the *Maliyalam* country, and came to *Tiruvanchi*, the capital, where he reposed in a booth erected for the purpose of giving away water. The god appeared to the king in the night and said, "I am the *Madura* deity: one, who like yourself is my votary, waits with my mandate; give him what money he wants, and send him away." The king awoke joyful, made the matter known to his ministers, and sent out messengers every where to inquire where was *Pattiren*, the bearer of the mandate; who was at length found in the water-booth. Thither the king came: received the letter, read it, and put it upon his head. The purport was: "We, *Siven*, send our servant to thee, who art also our servant. As thou delightest to pour forth wealth upon poets, give to this one what he wants, and dismiss him." The next day the king went forth in royal procession; *Pattiren* being placed first, mounted on a spirited elephant,

together with the *Tirumukum* (or letter); and the king, with all the accompaniments of royalty, following after. In this way an entry of the city was made; after which they went to the palace, and *Pattiren* was placed on the throne; when the king ordered the royal treasury to be opened, and said, "This wealth is not mine, but yours, take what you please." *Pattiren* thus received considerable wealth, including jewels; and returning home, diffused charitable donations among his relations, and among other bards. He thus lived without care, and continued to discharge his service to the god in the temple.

FORTY-THIRD TIRUVILLIADEL.

The god gave to the minstrel Pattiren, a golden board to sit upon.

The minstrel *Pattiren* was regularly accustomed, subsequent to receiving the *Tirumukum*, to attend to his duty in the temple three times a day, and always stood immediately behind the stone image of the bullock, (which always is in front of *Siva* temples,) whence he chanted the praises of the deity. It occurred to the god, in the course of his sacred diversions, to prove to every one the steady devotedness of *Pattiren*, notwithstanding every possible impediment. To this end he sent a thick and dark rain, in the midst of which lightnings flashed, and thunders were heard; and the rain itself was as if the sea were taken up and poured down in torrents. *Pattiren*, undismayed, and considering this rain to be as when the gods sprinkle flowers on the earth, went through it at the regular time, and taking his station behind the bullock image, applied his *vina*, or lute, to his left shoulder, tuned the strings, and chanted as usual; nor did he cease, though the strings became wet and relaxed by the rain, and though he suffered in his own person from the water beneath, and rain from above. At length the god, compassionating his votary, extended a golden board, richly jewelled, and a celestial voice was heard saying, "Take this board, and chant from it." *Pattiren* received the command with reverence, and getting up on the board, stood on it, and continued his strains of sweet and modulated melody until the rain had departed and the stars appeared. He then retired to his dwelling, carrying the board with him.

When the circumstance became known to *Vara-guna-Pandion,* he went to the minstrel, and said, "You are *Sunteresvarer;*" and, tendering to him homage, gave him money, houses, and lands. While *Pattiren* was attending to his accustomed occupation, the *Pandion* for some time continued to enjoy every happiness; and then, by the favor of *Siva,* was taken from earth to his own presence.

FORTY-FOURTH TIRUVILLIADEL.

The god, in the guise of a musician, decided a contest in singing between two female performers, in the presence of the king.

After *Vara-guna-Pandion* was beatified, his son, *Rajaraja-Pandion,* reigned. His favorite wife was accomplished in singing; but she bore an inward pique against the wife of the minstrel *Pattiren,* owing to conscious inferiority. Contriving how she might disgrace the latter, she persuaded the king to send for foreign performers, of the class trained to music for temple-service. Among those who came (by sea) from the country called *Ira,* she selected one, whom she regarded with confidence as adapted to her object. Dismissing this one for a time with presents, she sent for *Pattiren's* wife, and said to her, somewhat tauntingly, "Will you venture to compete with the singer from *Ira?*" The other, with humility, replied, "I will do my best." On which the king's wife said, "Well, go now, and come to-morrow." The next day, through her influence, the king and his council assembled, in order to judge of the performance. In their presence the *Ira* performer proposed to *Pattiren's* wife some insnaring questions, which the other discerning, replied by a few satirical compliments; but declined any dispute by words. On the challenge by music being accepted, and agreement made that the vanquished was to become the slave of the victrix, they proceeded to the trial of skill. First the *Ira* performer sang and played, in a very agreeable manner; and *Pattiren's* wife followed, also affording great delight to the audience, and being of the two superior; but the king was under secret influence, and reflecting on the proverb, "To say as the king says is the way of the world," he affected to find some difficulty in forming a precise judgment, though with a leaning favorable towards the foreigner; and required another

trial of skill the following day. On the dismissal of the assembly, the musician's wife went to the temple, imploring the god to guard her against undue influence, and to give her the victory; which a celestial voice assured her should be the case. The next day the god himself came to the assembly, in the guise of a rustic travelling minstrel. The trial of skill again took place, wonderful on both sides, but the king, still having the proverb in his mind, and being disposed to give a decision contrary to his real judgment, came to a resolve to hazard the false judgment, trusting to the complacency of his courtiers to confirm it by their suffrages. The god, who from the outset had marked the proud bearing of the foreigner, and the humble piety of his votary, now interposed, and as the sentence, "The foreigner's song is best," was rising to the king's lips, caused him to forget it, and made him say, "This one has conquered," alluding to the musician's wife; a decision which the assembly forthwith, and joyfully, confirmed. The king, seeing the alacrity of the assembly, and the *Ira* performer delivered over as a slave, was for a moment perplexed; but speedily said, "This is no other than one of the diversions of the god himself;" and, on this ground, honors were tendered to the wife of the musician by a public procession through the town, all the poets and minstrels following in the train: after which she returned to her own abode.

While *Rajaraja-Pandion* ruled, he had a son born to him, who was named *Suguna-Pandion.*

FORTY-FIFTH TIRUVILLIADEL.

The god nourished certain motherless young pigs, and endowed them partially with the human form.

On the south bank of the river *Vaigai,* at some distance from *Madura,* there was an ancient place called *Guru-viruntha-durai,* where *Indren,* with other immortals, and *Vihara-bagavan,* (*Vrihaspati,*) had done penance. The great *Vishnu* also performed penance there; and a temple arose to him under the name of *Sittira-tera-valluver.* In that town there was a *Vallalen,* named *Sucalen,* and his wife was called *Sucili.* They had twelve children, who, neglecting their father's and mother's

instructions, joined themselves with hunters, imitated their cruel practices, and ran about in the woods. One day they came to a retreat where a holy man was going through retired austerities, at whom they laughed, and taking up stones and sand threw these upon him. Being thus disturbed in his devotions, he said, "You shall be born as young pigs, and afterwards be without a mother." The urchins, trembling and afraid, fell at his feet and implored mercy; by reason of which his anger was appeased, and he said, "The *Mathurai-naicker* shall come and nourish you, make you ministers of state, and afterwards give you beatitude." Thus it happened, for the boys died in the woods, and their spirits entered into twelve young pigs while yet unborn. After their birth, it happened that the king of *Madura* went out on a large hunting party, with a great retinue, and came to this forest. A fierce encounter followed; which, as a result, left the young pigs without father or mother; while the king's minister was also slain. The bodies of the two pigs in time became a hillock, where many *rishis* performed penance. Several disciples of the sage *Agastyar* asked him how this occurred? when, in reply, he stated the foregoing circumstances; and added, "that as the young animals were wandering about without food, and in danger of perishing, the god, who is the common mother of all living souls, took compassion on them, went out to the forest, and taking up the young animals, gave them milk in the form of a mother; by which they obtained strength and grew, endued with great wisdom and learning, having the human form only with the exception of pig's faces." The goddess, wondering at such an appearance, asked the god, "Did you nourish these beings?" To which the god replied, "How was it possible that I could refuse compassion: is there any one who can save such as have committed great sins except myself? Hence I nourished them with milk, and endued them with learning and wisdom as you see." The goddess made no observations, but was much astonished.

FORTY-SIXTH TIRUVILLIADEL.

The god made the twelve young pigs ministers of state to the Pandion king.

In consequence of the god having nourished the young pigs they grew up, while

remaining at the before-mentioned hillock, endued with a splendor of learning like the brilliancy of the sun when it rises. The god now appeared in a dream to the *Pandion* king, and said, "Near to the pig-mount there are twelve rare animals, take them and make them ministers of state." The king, being joyful, announced this intelligence to his ministers, and by their means called the ministers-elect to his presence. When they were come, the king preferred them over the heads of the former ministers: and the new *employés*, by their great skill and sagacity, procured the king ample revenues, and made the kingdom illustrious; while they were also liberal in gifts and deeds of charity. After thus flourishing a while they were called to the presence of *Siva*, and made partakers of his happiness.

FORTY-SEVENTH TIRUVILLIADEL.

The god gave instruction to the little black bird (or king crow).

While *Suguna-Pandion*, the son of *Rajaraja-Pandion*, was reigning, it happened that a certain person, who in a former birth had been very virtuous, on account of some small sin was born in the shape of the bird named *caran-curuvi*. In consequence of its attacking crows and other birds it had suffered severe wounds, and was seated on the branch of a flower-bearing tree in a forlorn state. A certain pilgrim *Bramin*, holy internally and externally, journeying with an umbrella in his hand towards a sacred bathing place, came and stood under the shade of this tree, when some persons who were near asked, "Which of all sacred places is the most sacred?" To which he replied, "It is difficult to find a place where the temple, the tank, and the deity, are equally illustrious; but this union of virtue is found at *Madura*, which is named, "This world, and *Siva's* world." Hence, if any one worships there, the god will give whatever benefit is desired; and there is no place more sacred." The bird heard this statement, and believing it, proceeded with all speed to *Madura;* where it continued for three days to bathe in the golden-*lotos* tank, to worship the goddess *Minatchi*, and to render homage of the mind to *Siva's* image. The goddess inquired into the case of this novel worshipper, which the god explained; and then taught the bird the *mantiram*

(or charm) by which he had conquered *Yama*.* The bird now, letting go its "little sense," acquired knowledge, and also power, by repeating the triliteral charm,† so that it conquered all birds, not even excepting *Garuden* (the vehicle of *Vishnu*) itself: hence it acquired its name of *Valliyen* (or strong one). The bird again besought the god to give the like power to all of its species; which request was granted. Hence the song these birds now repeat is the charm which was taught them by the god. After some time the instructed bird was received into *Kailasa* (the paradise of *Siva*). Thus they who worship *Siva* are never unfortunate, like those who do not: a truth made manifest by the experience of the *caran-curuvi*.

FORTY-EIGHTH TIRUVILLIADEL.

The god gave paradise to the heron, and ordained that the lotos tank should produce no living creature.

There was a *heron* accustomed to live on the fish of some large *lotos*-filled tanks, near the south bank of the river *Vaigai;* but from want of rain the tanks became dry, and the bird flew to another place, where was a tank named *Achcho*, in which *rishis* were accustomed to bathe. While they were bathing small fishes fell down from their hair, and this circumstance indicating great abundance, the *heron* was at first inclined to feast on them; but, on further thought, it reflected, "This is a holy place, it will be sinful to feed on these fishes." When the *rishis* had ended their bathing and worship, the *heron* heard them read from books to their disciples of the fame and excellence of *Madura*, and in consequence it resolved on going thither. Having arrived, the *heron* continued for one *patsham* (or fifteen days) to bathe in the tank; at the end

* The allusion is said to be to the case of *Marcandeya*, who is *Siranjivi* (or immortal). When *Yama* came to *tie* his *life* with a cord, and drag it away, the young *Bramin* cleaved to the image of *Siva*, and *Yama* drew both along; at which the god, being indignant, burst from the lingam, kicked *Yama* with his feet, overcame him by the words in question, and gave to *Marcandeya* sixteen lives, pronouncing that these sixteen lives should amount to immortality.

† Said to be derived from the Sanscrit words for nectar, friendship, victory; in Tamil, *amartham, mittheram, jeyam*.

of which a fish of its own accord leaped out on the bank, and strong instinct urged the *heron* to devour its prey; but it recollected that the place was holy, and considered that severe punishment would follow: it therefore abstained; and *Siva* now visibly appeared, asking what gift it desired? The *heron* said, "Let me lay aside this body, and be received into your paradise." The god asked, "Is there any thing else?" when the *heron* said, "In order that all my species may be kept from danger, let there be no fishes, frogs, or any thing that lives in water, produced in this tank." This request also was granted; and hence to this day the *Pottamarei* produces no living thing.

FORTY-NINTH TIRUVILLIADEL.

The god shewed the boundaries of the town after the place had been destroyed by a flood.

The son of *Suguna-Pandion* was *Sittera-viruthen*, his son was *Sittera-pushanen*, his son was *Sittera-davasen*, his son was *Sittera-varunen*, his son was *Sittera-senen*, his son was *Sittera-vicramen*, his son was *Raja-marrtanden*, his son was *Raja-suda-mani*, his son was *Raja-sarrtulen*, his son was *Raja-kulotthamen*, his son was *Ayod-hana-piravinen*, his son was *Raja-kunjaren*, his son was *Para-raja-bayangaren*, his son was *Ukra-shenen*, his son was *Satthuru-jeyen*, his son was *Vira-baskaren*, his son was *Pirataba-martanden*, his son was *Vicrama-kanjugen*, his son was *Somar-kolla-kalen*, his son was *Athula-vicramen*, his son was *Athula-kirrthi*. Thus, in regular descent from father to son, there were twenty-two kings who succeeded each other. While *Athula-kirrthi-Pandion* was reigning, he caused his son, *Kirrthi-pushana-Pandion*, to be crowned; and he himself went to the world of *Siva*. While *Kirrthi-pushanen* was reigning, the flood came; when the seven seas, bursting their bounds, rushed foaming together, so as to destroy all things; the following only being excepted, that is to say—the shrine of *Indren*; the shrine of the goddess; the golden *lotos* tank; the bullock mountain, formed by the tiruvilliadel of the god; the elephant mountain; the snake mountain; the cow mountain; and the pig mountain. Afterwards, by the favor of *Siva*, the waters disappeared, and *Brahma* caused all beings

and things as before to reappear: when also the *Sora*, *Sera*, and *Pandion* kings were restored.

Vamasha-segara-Pandion, of the race of the Moon, was swaying the sceptre in some villages not far from the situation of the god, when as the number of mankind increased, the king besought the god to shew the boundaries of a town which might receive these as inhabitants. In consequence the god came forth from the ancient *lingam*, in the form of a religious ascetic, with his usual ornaments, and with serpents for jewels, and stood before the *Pandion.* To the serpent bound round the wrist of his front hand he said, "Shew to the *Pandion* the boundaries of his town." The serpent, worshipping the god, said, "Let this town bear my name." Which request being granted, it fixed its head at the east, and evolving its tail, brought it round to its mouth; thus showing to the king the boundaries; and then again returned to the wrist of the god. The king now built a town, having four principal gates or entrances. And to the town was given the name of *Aluvayi*, (or *venom-mouth*). The king built a temple, with all usual accompaniments, as also the king's streets and streets for the people; and ruled like *Kula-segara-Pandion*, who first cleared the forest of *Cadambu* trees.

FIFTIETH TIRUVILLIADEL.

The god conquered the Soren king, who came to make war against the Pandion, which was done by arrows having the name of Sunteresvaren written on them.

While *Vamasha-segara-Pandion* was reigning, the very warlike king of the rival country, who was named *Vicrama Soren*, desirous of invading the *Pandion* kingdom, collected not only his own forces, but also the auxiliaries of three northern kings, named, *Aswapathi* (ruler of horses), *Gejwapathi* (ruler of elephants), and *Narapathi* (ruler of men); and hostilely entered the *Pandion* country. When the *Pandion* heard of his having commenced hostilities, and committed various acts of violence, he went to the presence of the god, and said, "*Vicrama Soren* is come to assault me with great power: I have no forces at all equal to cope with him; what shall I do?" While thus supplicating, the god replied, by an ùnimbodied aërial voice, saying, "Go, fight, I will

give you the victory." The *Pandion* being encouraged and glad, collected his troops; and issuing out of the boundary wall of *Tirualuvayi* (*Madura*), met the forces of the opponent, where they had been ravaging the country, and engaging them, maintained a warm combat. When many men on both sides had fallen, the god, in the guise of a hunter, and with the appearance of a general on horseback, approached to the *Soren* ranks, and discharged arrows from a bow: each arrow taking effect, overthrew and destroyed, a *crore* of chariots, a *crore* of elephants, a *crore* of horses, a *crore* of infantry. The *Soren* learning this circumstance, and doubting its import, ordered one of the arrows to be brought; on inspecting which, and seeing the name of *Sunteresvaren* written on it, he observed, "Since the god fights on the side of the *Pandion*, victory to us will be impossible;" and thereupon began a retreat. But the other northern kings arrested and restrained his flight; and exposing themselves to the arrows of the god, they, together with all their troops, fell, and the bodies became a prey to the *budas*, the evil spirits, vultures, dogs, and jackals; and the *Soren* only escaped. The hunter-god gently smiled on the *Pandion*, and then disappeared. The king returned in triumph, seated on an elephant, and going to the temple, there presented a bow and arrows studded with the nine* jewels; and afterwards prosperously ruled over the kingdom.

FIFTY-FIRST TIRUVILLIADEL.

The god gave a bench to the college of Bramins; and mingling with them, contributed to the improvement of the Tamil language.

While *Vamasha-segara-Pandion* was ruling, the god *Brahma*, who in *Casi* had previously made ten *aswamedha* sacrifices, was intending to bathe in the *Ganges*, with *Gayatri*, *Savittri*, and *Saraswathi* (his consort); but *Saraswathi* being occupied in attending to the strains of a *Gandharva*, (celestial musician,) delayed her coming, and *Brahma* bathed without her; which creating a pique in the mind of *Saraswathi*,

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* These are, *Komethagam* (cat's-eye); *Nilam* (sapphire); *Pavalam* (coral); *Pushparagam* (topaz); *Maragatham* (emerald); *Manikam* (ruby); *Mutthu* (pearl); *Vaiduriyam* (crystal); *Vairam* (diamond).

she reproached her husband; who recriminated, and pronounced his fiat that she should undergo on earth many human births. *Saraswathi*, alarmed, said, "I am the support of your life, and shall I thus be extinguished?" *Brahma*, somewhat softened, said, "The fifty-one* letters which compose your body shall at once become forty-eight learned poets; and as for the three remaining differing and principal letters, *Sunteresvarer* shall be born together with you, and shall be your aid. In consequence the forty-eight letters were born from different persons in various places at the same time; and, as they grew up, they learned many books; studied the eighteen languages; and stringing beads of poesy, as votaries of *Siva*, they wandered in many countries, and overcame all the bards they met with; till at length the whole forty-eight persons met together on the banks of the *Tembiravani* river, (at Tinnevilley,) and felt a common desire to go and display their art before the *Pandion*: while on the road to *Madura*, they were met by *Sunteresvarer*, in the appearance of a poet, who asked them, "Who, and whence are you?" They replied, "We are poets, who are subjects of a strong desire to go to *Aluvayi*, and see the god there. You appear to us as if you were *Sunteresvarer*; bring us with you, and reveal yourself to us." He replied "Very good;" and, taking them with him, shewed them the shrines of *Sunteresvarer* and *Minatchi*; and then disappeared. The poets now discovered that the god had really been their conductor; and wondering, rendered him praises. The *Pandion* heard of them; and, reflecting within himself that these appeared to be poets of no ordinary class, he determined on building a choultry expressly for their accommodation; which was done in the enclosure of the temple, on the north-west quarter. Many envious poets, of inferior powers, came to dispute with the forty-eight, seating themselves on the same level; at which the forty-eight, being annoyed, went into the temple, and besought the god, that as formerly he had given a bench without being asked to a sorry minstrel, so that on being thus asked he would give them, who were poets, a bench to be elevated above the ground, on which none but themselves might be seated; or such only be elevated to a seat on the

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* Among other conceits, the natives dispose the letters of the alphabet over the various members of a human form, considered to be that of *Saraswathi*, (the goddess of learning, poetry, and eloquence,) and by repeating these letters, made into arbitrary words, they say that the intellectual faculties are refined and invigorated.

poetical bench as were their own equals in song. The god himself appeared as a poet, and gave them a silver bench, resembling the appearance of the moon, and just one cubit long and one cubit broad, (but which had the marvellous quality of extending its length, so as to accommodate only such as were entitled to this honor,) and said, "This will be sufficient to accommodate you all; and should one of you be wanting, it will diminish in proportion." The poets took the bench, and offering incense, fixed it in its place; and when *Kiren*, *Kavilen*, *Paranen*, and others, ascended, it was found to give them all a place; which they discovered with great joy, and then continued their learned labors. Afterwards, when other poets had come, and had been put to shame, the forty-eight began to dispute among themselves, in consequence of which discussion, the god came as a poet, and ascending the bench, which afforded him a place, he set their jarring sentiments in order, and explained the different meanings of their verses so as to re-produce concord; and thus, while the god formed the forty-ninth, and they were all for a long time harmonious, it came to pass that *Vamesha-segara-Pandion* crowned his son *Vamesha-sudamani;* and delivering the kingdom over to him, the father approached the feet of the god; (that is, he died).

FIFTY-SECOND TIRUVILLIADEL.

The god gave to Terami a purse of gold.

While one named *Terami* was occupied in his usual office of preparing flowers, and putting them on the image of the god, it so happened that the king, *Sudamani*, went one day to one of his flower gardens, and a particular thought occurred to him while there, respecting which he resolved on a poetical contest; and hence he tied a sum of gold in a packet, and hung it suspended to the bench of the poets, saying, "Whichsoever of you shall succeed by a chant in telling me the thought that is in my mind, he shall be rewarded with this packet of gold." They all attempted, but failed. *Terami* hearing of this circumstance, paid homage to the god, and said, "I have long been performing this duty of preparing and robing you with flowers, without establishing myself in life: I am poor, and cannot afford to pay the expenses of marriage; enable me to win this purse of gold." The god condescended to his

request, and put a chant into his hands, which he carried to the collegiate bench; when the poets all said, "We find no fault with the versification; if it suit the thought in the king's mind, and he approve, you can then take the reward." The king admitted that the chant contained his thought, and ordered the reward to be given. While *Terami* was just about cutting the string, *Narkiren*, from *Kailastri*, said, "Hold! there is a fault in this chant, take it back." *Terami*, saddened at the disappointment, went to the shrine of the god, and said, "I am ignorant myself of versification, but they say you have given me a defective chant." The god, being moved, came forth, clothed with all the habiliments of a poet, and coming up to the bench, inquired who found fault with his stanzas? *Narkiren* replied, "I do." "What fault?" "It is not in the versification, but in the subject." On this objection being proffered, a discussion arose; and on *Narkiren* manifesting obstinacy, the god opened a little the eye on his forehead, perceptible only to *Narkiren;* who being infatuated, said, "If even *Indren* were to open his thousand eyes, I would not yield:" whereon the god entirely opened his fiery eye, (which burns what it fixes on); and *Narkiren*, perceiving the commencement of combustion, ran away as fast as possible and plunged himself in the golden *lotos* tank, which removes all kind of sin, and there remained to cool at leisure.

FIFTY-THIRD TIRUVILLIADEL.

The god rescued Narkiren from the tank.

While *Narkiren* was thus remaining in the tank, his associates were much afflicted, and went in a body to the presence of the god, whom they implored to have mercy on the presumptuous critic. Moved by their supplications, the god, together with the goddess, was pleased to appear on the edge of the tank; and beholding *Narkiren* with a favorable eye, his body again became cool; and he came out of the tank, confessing his fault in having intimated a blasphemy against the goddess dwelling in the *Siva* temple at *Kailastri*, (there named *Nyana-Pungothai*,) and chanted a strain, to the effect, that the goddess of *Kailastri* and the goddess of *Kailasa* were one and the same: he added another chant of seven harmonies, and was dismissed, being fully pardoned. The packet of gold was given to *Terami*, and other gifts were added by the king, named *Sembaga-mara-Pandion*, who continued a prosperous reign.

FIFTY-FOURTH TIRUVILLIADEL.

The god, by means of Agastyar, taught Narkiren purity of grammar.

Narkiren, reflecting that his cure was obtained in the *lotos* tank, bathed in it afterwards three times every day, paying each time his homage to the god. The goddess one day suggested to her lord, that as this was a great devotee, it would be expedient to teach him the rules of elegant composition, of which he was yet ignorant; and that this might be done by means of the father of the Tamil language, the sage *Agastyar*, (whom the god at a former period had desired not to come from the southern mountain, called *Potheiya*, to *Kailasa*, in the north, because by doing so the inclination of the earth's surface would be altered and its balance destroyed; but to remain in the south, whither the god would come to be married, in which place *Agastyar* might safely be present). The god consented to the suggestion of *Minatchi;* and calling *Agastyar*, bid him instruct *Narkiren*. In consequence of this instruction, *Narkiren* became very skilful; corrected his own rough spontaneous effusions, and those of others, making them elegant compositions; and taught his fellow-poets the like rules; by which means the Tamil language became well modelled. It occurred to the goddess afterwards to ask her lord, why he chose to instruct *Narkiren* by means of *Agastyar*, and not immediately himself, seeing he knew all the rules of grammar so well? The god replied, "That as there would have been an incongruity in his teaching a person who had once so grievously, though ignorantly, offended, he had preferred effecting the result through the medium of *Agastyar*." The goddess on receiving this information was satisfied.

FIFTY-FIFTH TIRUVILLIADEL.

When the bench of learned Bramins were disagreed concerning the merits of different books, the god, by means of a dumb child, settled the difference.

The forty-eight members of the college of *Bramins* had each one composed a book, and each one vaunting the merits of his own composition, a dispute arose among them as to superiority. To settle this dispute, they went to the presence of

the god and implored his intervention. He replied, "There is the son of a very rich merchant, of handsome form, yet dumb; he shall settle your differences." The learned men again submitted to the god, how one who was dumb could possibly effect what was required. The god replied, "That when a chant was perfect, the hairs on the dumb man's head and arms should stand erect; and when a chant had merit, he should merely move his head with an expression of approval. The dumb person was accordingly taken to the college, where the authors severally recited their compositions. In some, the language was good; and in others, the subject was good; and to these the dumb man assented by nodding his head. But the compositions of *Kavilen, Paranen*, and *Narkiren*, were indicated to be perfect, both in language and in matter. Thus the doubts and difficulties of the college were adjusted; and the members went on harmoniously together.

FIFTY-SIXTH TIRUVILLIADEL.

The Pandion having treated Idei-kaden with neglect, the god was pleased to remove and dwell at Vada-Mathurai.

After *Sembaga-mara-Pandion,* who was a great devotee of *Siva,* had departed to dwell in his presence, there followed a succession of fifteen kings,* down to *Kulesan,* who was so learned, that a place was accorded to him on the college bench of *Bramins;* and poetical composition continued to be held in great esteem. One named *Idei-kaden,* knowing these circumstances, composed some works greatly celebrating the king, which he recited before him. But the king took little notice, and gave no sign of approbation, and no reward. Stung with this neglect, the poet went to the presence of the god, and there besought him to avenge the injury. The god favorably heard the request, and by an illusory act of will, caused the image of himself and the goddess to disappear, and be removed, together with the college and *Idei-kaden,* to *Vada-Mathurai,* on the south bank of the *Vaigai* river. The next morning when the guardians of the temple went to open the doors of the shrines, to

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* Their names are specified in the Manuscript, which see.

their dismay, they found no images there; which circumstance they went and reported to the king, together with their fears about the future prosperity of the place. The king, greatly disconcerted, came down from his throne, cast himself in the dust, and made piteous lamentation; when messengers came to announce to him that the god and goddess had been pleased to appear at *Vada-Mathurai,* a circumstance never before known. The king on receiving this intelligence set out, without state, not even walking, but passing over the intervening distance by rolling over his body on the ground (அங்கப்பிரதட்சணம). When he arrived, he repeated his lamentations, eagerly inquired, if theft, the craft of trees or birds, the fault of learned men, or his own transgression of the law of *Menu,* had occasioned this heavy visitation? A celestial voice was heard, stating, that not for any such cause; but that partly as this was a place where the god's friend, *Kuberen,* (the god of riches,) had performed worship, and partly because of the insult rendered to *Idei-kaden,* the god had been pleased to descend and remain at this place for a time. The king, being now instructed, greatly honored *Idei-kaden,* by the gift of a young elephant, (a peculiar honor to poets,) and by the donation of very fertile lands; *Idei-kaden,* being satisfied, chanted the king's praises; and the former order of things being restored, the king received many gifts from the god, together with a son, named *Arrimarrtana-Pandion,* whom he caused to be crowned; and delivering to him the kingdom, *Kulesan* himself received an unfading immortality.

FIFTY-SEVENTH TIRUVILLIADEL.

The god came with a net as a fisherman, and removed the sentence denounced on Parvati.

While *Sunteresvaren* was instructing the goddess in the meaning of the *Vedas,* she paid little attention, at which he, being angry, denounced on her as a punishment, that she should be born of the fishermen's tribe. The goddess humbling herself, and asking a mitigation of punishment, the god promised himself to come and take her for his wife. She was found at the foot of a *Pinna* tree, (*Calophyllum Inophyllum,*) in the shape of a young infant, by the head of the tribe of *Parawas,* (or fishermen,)

who, having been long childless, took the child to his wife; and both were attached to it, and reared it with care. Afterwards, when the child was grown up, the head of the tribe promised her in marriage to any one who should catch a very troublesome fish, which broke the people's boats and destroyed the fishermen.

This fish was *Nandi*, the god's vehicle. When the god had denounced punishment against the goddess, the two children, *Subraminiyen* and *Venaigen*, (*Ganesa*,) said, "It is because of our father's books that this has happened;" hence *Subraminiyen* snatched the book from his father's hand, and *Venaigen* took up those on the floor, and both together cast the books into the sea. The god, angry at *Nandi*, the porter, for admitting the children, sentenced him to become a shark in the ocean; and condemned *Venaigen* to the penalty of dumbness; but denounced nothing against *Subraminiyen*, because of the gift he had previously received, that is, that the curse pronounced against him should always recoil on the pronouncer.

In consequence of the reward offered from the head of the fishermen's tribe, the god came in the guise of a fisherman, saying that he came from *Madura*. On the first throw of the net the shark was caught and brought to land; and the head of the tribe publicly, before the people assembled, gave his daughter to the fisherman in marriage. The god now reassumed his form, and received the homage of the head man, saying, "I took pity on you, since you had been so long childless; and now, after remaining a certain time on earth, you shall be received into my paradise." The goddess proved able to understand the sense of the *Vedas;* and the god besides instructed sixty thousand disciples. Afterwards the god and goddess, mounted on the bullock *Nandi*, (restored to its own shape,) were graciously pleased to return and dwell at *Madura*.

FIFTY-EIGHTH TIRUVILLIADEL.

The god gave instruction to a person belonging to Vathavur.

At *Vathavur*, a town on the banks of the *Vaigai*, a *Bramin* had a son who displayed marks of superior talent; and *Arri-martana*, the king of *Madura*, hearing of him, sent for him; placed him in the list of his ministers, and at length at the head of them. In this capacity he conducted the affairs of the kingdom with great

ability. But his own mind was alienated from worldly things; he considered them to be vain, and the love of them to be like the unhallowed attachment of an adulterous woman. It happened one day, while he was in the presence of the king, that the officers of the king's cavalry came and represented the great existing need of a remount, as there was no cavalry effective in case of need. The king directed his chief minister to take from the treasury what money was needful, and go to *Peranturi*, a sea-port, where horses were brought in ships for sale. The minister accordingly took the money; had it placed upon camels; and, on setting out, first went to pay homage in the temple. When there, he besought the god to shew him the means whereby he might appropriate this money to the use and splendor of his temple and servants; and after he had so prayed, one like a *Pandaram* came and put the sacred ashes on his forehead, at which distinction he felt joyful, and proceeded with the usual accompaniments of his rank as the king's chief minister. As he was going along he meditated on the importance of obtaining some competent *guru*, (or spiritual preceptor). The god had anticipated his desire by transforming himself into the appearance of a *Bramin*, seated at the foot of a *Kurinthai* tree, surrounded by disciples; to whom he was occupied in explaining the *Vedas*, *Puranas*, and other books. The minister on seeing him considered his wish to be accomplished; and after bathing, visiting the temple, and paying homage to its god, he went and sat down near the *Bramin*, who placed one foot on the head of the minister, and gave him instruction. The minister uttered some verses in praise of the preceptor, so perfect in their kind, that he received the epithet of *Manika-vasagar*, (or jewel of a composer). The minister was so delighted that he pointed out to the *Bramin* the dilapidated state of the temple, and proposed to expend the money which he had brought in repairing and decorating it. The *guru* said, " Do according to your own mind;" and then disappeared, together with all his attendants. The minister was disconsolate, and with great lamentations threatened to destroy himself. In the end, he occupied himself in building, and expended all the money on the temple. He then bid his followers return to *Madura*, and tell the king, that horses could not now be obtained; but that ships would arrive, and horses would be brought in the month of August. The people returned privately, but said nothing to the king, through fear. A letter came from the king to the minister, who was still at *Peranturi*, inquiring

about the horses, at which the minister was greatly alarmed; when a celestial voice was heard, consoling him, praising him for his piety, and assuring him that horses should be brought. He wrote to the king to this latter purport, and in the night the god appeared in a dream and bid him return to *Madura* without anxiety, for that horses should be brought thither. The minister accordingly returned; and when in the presence of the king, assured him that horses would come on the morrow; on which assurance being given, the king graciously dismissed him. When at home, he was surrounded by his friends and relatives, with many expostulations on his conduct; but he simply replied, "It is nothing to me, I am become the servant of *Siva:* let them kill me with the sword, burn me in the fire, or do what they please, it matters not; I shall endure the trial with fortitude."

FIFTY-NINTH TIRUVILLIADEL.

The god turned jackals into horses on behalf of Manika-vasagar, who had been instructed by the Guru-murti.

On the morrow, the king sent for the minister to inquire about the horses; when he assured the king that they would come within three days; but being numerous, it would be needful to mark out lines for them, to dig wells for supplying them with water, and to ornament the town. The king gave instructions to this effect; but on the third day, no horses appearing, he sent peons, directing them to seize the rogue *Vathavuren*, punish him, and put him in prison. When they came, the minister placed himself in the attitude of a worshipper; that is, prostrate on the ground, with his arms extended, and hands joined above his head; and, meditating on *Siva*, he bore the torture inflicted, which the peons increased in consequence of his patience. They next put him all night in an offensive prison to him like a flower garden. The next morning he listened to the instruments used in conducting the temple worship; and, addressing the god, called on him to witness and relieve the sufferings of his votary. The god, moved by this supplication, ordered *Nandi*, and others of his attendants, to go and turn jackals of the forest into horses, and bring them to the *Pandion.* The order was obeyed in time to save the minister from capital punish-

ment. An amazing concourse of horses appeared, and the god himself came at the head of the other riders. When the king asked the grooms, "Who was the chief of them?" they pointed to the god; and the king, forgetting himself, made him a respectful salutation; at which, a moment after, he felt ashamed. The chief then proceeded to explain the qualities of the horses; among which were, that they would leap the town walls, pass through windows, and if kept* in any one's house would ensure prosperity. Their different kinds were stated, with the uses to which they severally were most applicable. While the description was being given, the horses raised a dust which ascended through the atmosphere to *Swerga-logam.* The chief proceeded to state the different countries whence the different kinds of animals came, and the import and advantages of different colors among them; winding up the whole detail, as it had been begun, by stating, that these were purchased with the king's money, through the agency of his excellent minister *Vathavuren.* The chief then delivered one horse into the king's own hand; and had all the rest given up, excepting only the one on which he himself was seated, being *Nandi* in disguise: he then made his respects to the king, and, with all his subordinates, disappeared. The king commanded his minister to be released and honored. The god returned to the *Madura* temple, and related his diversion to the goddess, who was much astonished.

SIXTIETH TIRUVILLIADEL.

The god turned the horses into jackals, and being displeased at the subsequent treatment of Manika-vasagen, made the river Vaigai overflow.

The minister, on being released, came to his dwelling, attended by musical instruments and the like accompaniments, and there was waited upon by all classes. When these were gone, he retired to a private place, and, addressing the god, said, "It is true that horses have been brought to the satisfaction of the *Pandion;* but that I may have no more trouble of this sort, change my mortal form." The day was now

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* This is stated to be a popular notion concerning the jackal.

departed, and the moon and stars appeared; when the god, by an exertion of his power, again changed the horses, who were tied in rows, into their own form of jackals. These now said one to another, "We, who delight in the sound of funereal instruments and wailings of mourners, have been all day made to bear burdens, and have been flogged with whips; we find not here the crabs nor shell-fish on which we are wont to feast, but gram and grass, which we desire not; it is better to break our cords, and retire to our native woods, where we shall have none of these annoyances." They accordingly broke their fastenings, and proceeding to prey on the entrails of some dead horses of the old stud, they raised a great cry, which brought the keepers; on whose approach, some of the jackals clambered over the walls, some passed through the windows, and some out through the drains; while a few, being old and infirm, remained trembling at the approach of the keepers. There was now a barking of dogs, and cry of awakened birds: the whole town became disturbed; and every where jackals were visible; which, by the morning, had escaped to the forest. The day following, the head keeper of the lines went to the king and reported what had occurred. The *Pandion* sent for the minister, and being very angry with him, ordered him to bring back the money which he had received; and delivered him over to peons till he should do so. The peons carried him into the open field, exposed him to the sun, and placed a stone on his head and a heavy one in each hand to keep him down,* until he should restore the money. The god, being displeased at the treatment of his votary, threw a glance on the river *Vaigai*, which, understanding the signal given, came rushing down with great force, and rising over its banks, entered the streets and houses of the town. The people, being alarmed, collected their children and valuables, and debated what they should do; while the water rose, first to the waist, and afterwards as high as the shoulders; they then ascended upper houses, and the water rose as high; when they uttered piteous lamentations, saying, "Is this for the injustice of the king? or is it a sacred amusement of the god? we know not. A thousand *Kundotherens* could not swallow up this inundation. What shall we do?" In the mean while the peons who were torturing *Manika-vasagen*, finding that their wives and children were in danger of

* This is said to be a customary mode in villages of obtaining money from a refractory debtor.

being drowned, left him, and went to their rescue. He, being released, proceeded to the temple; and being unmoved, continued his meditation of the god, without sustaining any harm.

SIXTY-FIRST TIRUVILLIADEL.

The god came to carry mud as a cooly, and the sacred body was struck with a cane.

The king hearing of the distress caused by the inundation, sent for his ministers, and commanded them to use means in order to stay the water of the river. This command the ministers received with reverence, and set about its fulfilment, by assembling all the householders and people of the town, and appointing to each person so much of the bank of the river to be raised into a dike. There was one poor old woman, named *Vanthi,* without relatives or family, who lived by making a sort of flour cakes, and by offering *ghee* to the god, which she afterwards sold. Being infirm and unable to labor, and having no means of obtaining help, she appealed to the god in her extremity, and besought his assistance. Shortly after, a cooly, clothed in a very dirty garment, with the appearance of being half famished, came, inquiring if any one was willing to employ him; at which the old woman was glad, and engaged to pay him for his work by her flour cakes. He entreated her forthwith to give him some of the imperfectly prepared materials; and eating this, received some more cakes properly prepared, which he tied up in his girdle, and then went to work. But instead of doing the appointed portion, he roved about, and did a little work here and there for other people, receiving cakes from them, and then slept for a time under a tree. After receiving more cakes, he again went to work, but did little, and hindered others by his practical jokes; among which, one was the falling with his burden of mud into the river, and scrambling out again, after the spectators had thought him in danger of being drowned. His behaviour at length attracted the notice of the ministers who were superintending the work; and, inquiring into his indolence, they found that while the water of the river was every where else overcome, it continued to pour in only at his appointed portion. His appearance being very beautiful, and like that of a king's son rather than a cooly, the ministers reported the case to the king, adding,

that from his appearance they were afraid to flog him, as they would do others. The king himself went out to inspect the work; and coming to the idle cooly, demanded who he was? but received no answer. Offended at this deportment, the king raised a rattan, or cane, which he held in his hand, and struck him with it over the shoulder; on which the apparent cooly deposited the load of mud on his head, basket and all, and disappeared; while by means of this single basket full of earth the dike became completed at once. The blow which was struck was felt by all the inmates of the king's palace, both human beings and animals: not only so, but it was felt by the sun, the moon, the planets, and stars; even *Brahma* in his paradise was disturbed, and *Vishnu* was awakened from his slumbers. The king stood astonished; and now the god, seated on his bullock vehicle, appeared in the air, while a celestial voice was heard, to this purport, "That the king had done wrong in illusing *Manika-vasagen*, who had employed the money he had received for the service of the god, of whom he was a distinguished follower; that the king should call *Manika-vasagen*, ask his pardon, and dismiss him satisfied." All this the king promised to do, and performed. *Manika-vasagen* gave the king his forgiveness, and announced his intention of going to reside at *Chittambaram*. The king evinced a desire of accompanying him, which the minister imperatively forbad. The latter then retired to the forest of *Tili* trees near *Chittambaram*, and remained there performing austere devotion; arriving also at the full knowledge of the worldly (லௌகிகம்) and spiritual (வைதிகம்) systems. He also overcame in argument the *Baudhas*, (புத்தர்,) who dwelt there in considerable numbers. At length his life was merged in the celestial splendor.*

* The adventures of *Manika-vasagan* form the subject of the *Vathura-Purana*, which is very diffuse; and found both in prose and poetry. It is stated in this *Purana*, that *Manika*, when tortured, was stretched on the burning sand of the *Vaigai*; as also that the manner of his death, was a melting away and disappearing in the smoke of the *Karpuram*, or incense, which he was offering. The whole tale is in great repute with the natives of the *Saiva* class, and much admired. Several years ago the Editor remembers the story of the cooly being told to him by an otherwise intelligent and sensible man, who could not restrain his gushing tears at the mention of the blow which the god received. He professed to be a ஞானி, or philosopher; but so strong is the feeling of superstition, even though founded on tales no better than these. The Editor has been forcibly reminded, by a certain analogy, of the exclamation reported by *Eusebius* of one *Dionysius*, an astronomer, on a preternatural eclipse occurring, which is, "Either the end of the world is approaching, or else the God of nature suffers." Various apparent allusions, or analogies, to circumstances recorded in Scripture history, may by possibility be gathered up in another place.

SIXTY-SECOND TIRUVILLIADEL.

The god came in the shape of Sampanten, and cured Kuna-Pandion of his fever.

From *Jaga-natha-Pandion*, down to *Kuna-Pandion*, there were nine other kings, as narrated in the manuscript, (p. 23: which see). *Kuna-Pandion*, being warlike and powerful, went and conquered both the *Sera* and the *Soren* kings, and took possession of their countries. But they, humbling themselves, redeemed their countries: the first, by large numbers of elephants, horses, and other gifts; and the latter, by giving his daughter, named *Mangiya-carisi*, to the *Pandion* to wife. One of the *Soren* king's subjects, named *Kulichari*, gave large gifts to the *Pandion* in lieu of the usual marriage portion; and the king, being pleased with his conduct, took him to be his minister.

It so happened that, as the king was deformed, he was persuaded to embrace the *Samunal* faith; and the *Bramins* were in consequence distressed; their religion was depreciated; and the bare head, rolled up mat, drinking vessel suspended from the wrist by a cord, peacock-fans, and other emblems of the *Jainas*, their disgusting poverty, and the more disgusting recitations of their books, were every where perceptible. Notwithstanding, the queen and minister secretly preserved the *Saiva* faith; and not daring to put the *Vibuthi*, (or ashes,) on their foreheads, they put it on the crown of their heads. They also went by stealth to worship in the *Saiva* temple: when there one day, a *Pandaram*, of the *Saiva* sect, approached and saluted them; who, in reply to inquiries, said he came from *Chittambaram*, and that a prodigy had recently appeared there in the person of the son of a *Bramin*, who, when only three years of age, had displayed extraordinary precocity, and had since confounded persons of maturer years; adding, that he had spoken about coming to *Madura*. On receiving this intelligence, the queen and the minister wrote on a palm leaf a short epistle, inviting the *Bramin* to come, and sent it by the *Pandaram*. When the young man was about to set forward, his elders and friends came round him to represent the great danger of one so young going among a hostile sect; adding also, that it was a bad time. He replied, that he cared not about good or bad times or days, the Supreme Being protecting him; and setting out on his journey, when he came near to *Madura*, he blew the trumpet usually indicating conquest. Some of the *Samunal*

sect encountering him, asked, scornfully, "How one so young could assume such airs of superiority or defiance?" but he went tranquilly on till he came to *Madura;* and then took up his abode in the house of a *Bramin.* While there the adverse party, by means of their ceremonies, sent a flame to destroy him; but as he continued unhurt, they came and set fire to the house in which he sojourned. On learning that this was the work of the *Samunals,* he said, "Let the flame go and seize the king who protects these miscreants." In consequence of this malediction, *Kuna-Pandion* was seized with a burning fever, from which he sought relief in vain. His queen and minister now took the opportunity of recommending the young *Saiva* to his notice; but the king objected on the ground of impropriety, owing to a difference of faith, which objection was, in the end, overruled. The *Samunals* however interposed; and though they could not prevent the king from seeking a cure; yet, to interpose as much difficulty as possible, they proposed, that they themselves should try to cure the king on one side of his body, while the *Saiva* did the same with the other side; to which arrangement consent was given. The *Samunals* now tried their utmost efforts; but the king, instead of being benefitted, only became worse. It next came to the *Saiva's* turn, who exhibited some of the sacred ashes; on which the *Samunals* exclaimed that this was unfair, as the ashes might conceal some medicine. The *Bramin* then said, "Let me have some of the ashes from the kitchen of the god's temple brought to me;" and on this request being granted, he proceeded to rub one side of the king's body entirely with these ashes, and left that side cured. The king begged him to cure the other side also; and since the adverse party could not oppose, the young *Bramin* cured the other side also in like manner. At the same time the hump on the king's shoulders became reduced; and in place of *Kuna-Pandion,* (hump-backed,) he acquired the name of *Savuntiren* (beautiful). Gratefully acknowledging his obligations to *Sampanten,* he embraced the *Saiva* faith, received instruction, and became a holy man.

SIXTY-THIRD TIRUVILLIADEL.

The impalement of the Samunals.

After the cure of the king, his wife and minister, and *Sampanten,* went to the temple

of *Siva*, and rendering him praise, besought his permission that the *Samunals* and their faith might be destroyed. The god replied to *Sampanten*, "What you have done is well pleasing to me; and therefore to what you agree, I agree:" (playing on the name *Sampanten*, or agreement).

The *Samunals* were much chagrined and envenomed by what had occurred; and agreed upon an ordeal by fire, as the means of bringing about a change. But as they were about proceeding to the king on this errand, they met with great opposition from their wives. These represented the reverse already sustained; and stated, that in their dreams of the past night, they had seen a cow (emblematic of the Hindu faith) pushing with its horns in every direction; they had also seen bodies pierced through, and beasts and birds feeding on the dead carcasses; while the town appeared full of persons with ashes on their foreheads (denoting the *Siva* religion). These remonstrances were however unavailing. Like devoted men, they were angry with their wives; and these latter, finding they could not prevail, became incensed in turn, and pronounced on them a curse, wishing that they might perish. The learned *Samunals* proceeded to the king; represented that he had done them injustice; and requested that themselves, and the young *Saiva*, might be directed to write each one a chant on palm leaves, all of which should be subjected to the trial of fire; and the production that should remain unconsumed, should be considered as belonging to the true faith. To this proposal all parties assented; and on a set day they proceeded to some little distance, when the *homa* (or sacrifice by fire) was prepared. The *Samunals* depended on their employment of the *Agni-kattu* (or charm against fire); nevertheless, their writings were all consumed, amounting to eight thousand; and that of *Sampanten* alone remained uninjured. This ordeal did not give them satisfaction; and they proposed that the books should be written again, and the whole cast into the river *Vygai*, when that one which should ascend against the stream should be declared to belong to the true faith. This challenge was also accepted; but the condition was now attached, that whichever of the parties should be conquered, should abjure his or their respective faith, and embrace the opposite one, or else be impaled alive. The trial was fixed for the following day, and a public procession having gone forth to the banks of the river *Vygai*, the ordeal by water proceeded; when every book of the *Samunals* was carried down with the stream, and that of the *Saiva* alone ascended.

The trial being decisive, he now appealed to them, exhorting them not to perish, but to embrace the *Saiva* faith. The eight thousand learned men who had written the palm leaves refused; and with obstinate prejudice put themselves on the impaling stakes. But the unlearned multitude, being afraid, snatched up the ashes emblematic of the *Saiva* faith, and rubbed them on their foreheads; and others, not being able to get ashes, smeared themselves with the unburnt cow-dung itself to escape death.

Afterwards, the king, with *Sampanten*, went westward ten miles in search of the book which had ascended the stream, until they came to a place where the god was seated, in the form of an aged *Bramin*, of whom they asked, "If any thing particular had occurred?" who replied, "We know not." But on some stanzas being sung in his praise, he put some ashes on the forehead of *Sampanten*, and indicated the place where the book was to be found. The king built on that spot a pagoda, together with a town called *Tiru-yedagam*, (the place of the sacred-writing,) and adoring *Siva*, remained there some time; by which means he cleared himself of the crime of having joined with the *Samunals;* and then returned with *Sampanta-murti* to *Madura*. He there brought the *Saiva* sect into open day. And subsequently, when *Sampanten* wished to go and visit other *Siva* temples, he, out of great regard, accompanied him to some distance, and then returned. Since the time when his fever was cured, he had changed the name *Kuna-Pandion* to *Savuntera-Pandion* (i. e. hump-back, to beautiful). He ruled according to the law of *Menu;* built temples with choultries; and instituted festivals to the *Madura* god; and in harmonious co-operation with his wife *Mangiya-carisi*, and his minister *Kulichari*, ruled prosperously for a length of time.

SIXTY-FOURTH TIRUVILLIADEL.

The god called a Vanni tree, a lingam, and a well, from Tirupurambiyan to bear witness to a marriage.

In a town on the sea-coast in the *Soren* kingdom, there was a merchant, who was very wealthy, but had no child. He, with his wife, performed many religious services, and at length were favored with only the gift of a female infant. The merchant at

the birth of his daughter, intimated his intention that she should be married to the son of his elder sister, who was then at *Madura*. Shortly after the merchant died; and his wife was burned together with the dead body of her husband, leaving the child an orphan. After the usual lamentations were passed, the relatives sent to call the merchant's nephew, and mentioned his uncle's intentions as to the marriage: but he preferred that the marriage ceremonies should take place at *Madura*, among his relations; and, after some time, set out on his return thither, taking with him, the young woman, her attendants, and property. On the road they came to the town named *Tirupurambiyam*, where the young man bathed in the tank; and the food of the party was cooked under a *vanni* tree, *(prosopis spicigera)*. After their meal the young man slept, with his head resting on the step of the temple for a pillow. In this situation a serpent came and bit him, so that he died. While other relatives wept, and fell on the body of the deceased, according to custom, the young woman sat apart sorrowful. It so fell out that *Sampanten* (of the foregoing tale) was then visiting this temple: on hearing the outcry, he went near, and inquired what was the matter. The young woman fell at his feet; and, with all the high appellations employed to the holiest of men, stated the circumstances, and the occurrence that had taken place. He noticed in a particular manner the becoming deportment of the betrothed; and interesting himself in the case, thought on the god, and chanted certain verses in his praise. As a consequence, the young man that was dead, became revivified, opened his eyes, and arose, unconscious to himself of any thing more than having arisen from sleep. The person instrumental in this result strongly recommended the two persons to marry at that very place. But the young woman objected the distance from kindred, and want of witnesses. *Sampanten* said, that the *vanni* tree, the *lingam*, and the well, would be sufficient witnesses; and the marriage ceremony was performed.

After their arrival at *Madura*, the woman brought forth a son, who was accustomed to play with two children which the same husband had received by a former wife, still living. Some disagreement took place between the children, which brought on a quarrel between the mothers; and the elder wife employed disrespectful language regarding the younger, asking, among other things, "Where were the witnesses to her marriage?" These being mentioned, the elder jeered her by asking,

"If such witnesses would come and give testimony?" The younger wife, feeling herself hurt, went and bathed in the golden *lotos* tank, and besought the god; when a celestial voice was heard, saying, "I will bring the witnesses to this place, go and call your kindred." She accordingly went, and brought the elder wife, together with many other friends, to the temple, where in the *Isani* choultry, the god presented to their view the *vanni* tree, the *lingam*, and the well. The elder wife, being confounded, only nodded her head, in token of inability to object; and the other relatives, who saw this token of favor extended towards the younger wife, rendered her many honors.

The husband, on learning these circumstances, greatly blamed the elder wife, and repudiated her; but, at the intercession of the younger wife, who pleaded the honor she had received through the malice of her opponent, the husband took back the elder wife, and restored her privileges. These witnesses remain to the present day.

STRUCTURE OF THE PURANA.

The opening scene is laid in *Kailasa*, the paradise of *Siva*. Here, while *rishis* are conversing together, an inquiry is made as to the holiest and most celebrated of stations on earth where their god is worshipped. *Suthu-rishi*, one among them, in reply, states, "That once on a time, when he was at *Casi*, he heard the sage *Agastyar* relate accounts concerning a very eminent *Sivastallam;* calculated to produce the impression that it was chief of all others." The curiosity of the holy immortals being awakened by this statement, they earnestly request *Suthu* to repeat over to them what he had heard from the mouth of *Agastyar*. *Suthu* complies with this request; and commencing with the first *Tiruvilliadel*, goes on, without any further allusion to the present company, down to the last; when he adds, that thus far the sage *Agastyar* had narrated the diversions of the god; stating, that besides these, there were innumerable others, to him unknown. *Suthu* further tells the immortals, that the sages who listened to *Agastyar* were so delighted, that they left *Casi* to go and visit *Madura*, where, after bathing in the tank, and obtaining a sight of the original *lingam*, they received gifts from the god; and afterwards *Agastyar*, with each of the others, established inferior images, calling these respectively by their own names; and then went to their *Tapasuvanas*, or places of retirement, austerities, and meditations, according to the usage of such sages.

Thus far, it is added, is the account of the sixty-four sacred amusements; and he who hears the narration will obtain all manner of happiness.

It may be noted, that the boldness of the opening portion is not perhaps well sustained throughout; and the close is very brief. There being very little doubt that the body of the *Purana* was first written, and the machinery of the beginning and end fitted on to it, the Editor has thought he can do no violence to the judgment or taste of his readers by presenting them with an analysis of the structure,, after the abstract of the principal portion, or body of the *Purana*.

NOTES.

CHAPTER II.—SECTION 1. (resumed.)

There can be perhaps little danger of mistake in considering the circumstances stated in the first section as merely fabulous. We may, however, revert to it for the sake of offering one or two passing observations. The name *Pandion* was familiar to the Greeks. There were two kings of Athens so named, by one of whom the *Pandia* was established, it being a festival, stated to have some reference to the Moon, as the *Dionysia* had to the Sun. The second *Pandion* lost his kingdom, and had four sons, (the eldest of whom recovered what his father had lost,) and these sons were termed *Pandionidae*. Now *Pandu*, of the race of the Moon, who, according to the *Baratham*, (or *Mahabharata*,) ruled at *Hastinapuri*, in the north of India, (near the site of modern Delhi,) had five sons, termed *Pandavas*, from him; of whom the eldest, named *Yudishthir*, lost his kingdom as narrated by playing at dice with his relative *Duryodha*; and *Arjuna*, the next eldest, was very materially instrumental in its recovery. They had also a sister, named *Dropidi*, in whose treatment by *Duryodha*, we discern some resemblance to the sufferings of *Philomela*, daughter of the first Athenian *Pandion*, caused by *Tereus*, her sister's husband. These circumstances, agreeing moreover tolerably well in chronological date, afford some coincidences between Grecian and Indian story, which may, nevertheless, relate to similar, but distinct circumstances; as indeed the Editor would preferably conjecture. Whether the incidents giving rise to the great epic poem of the *Mahabharata*, were derived from Grecian, or purely Indian history, is perhaps a circumstance of no great moment.* But it appears open to inquiry, whether the epithet, *Pandion*, was derived to a dynasty of southern kings, of the race of the Moon, by means of *Arjuna*, the second of the *Pandavas*, who is stated, both by the *Baratham* and the supplementary manuscript in this volume, to have visited *Madura*, and to have married the king's daughter. In such case, the title, as given by the manuscript under present annotation to *Kulasegara* the first king, may be applied by courtesy of the author, and by historical license. It will however be presently seen, in opposition to such a conjecture, that *Arjuna* and *Kulasegara*,

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* The above was written without knowing, or rather remembering, that Sir W. Jones (whose universal genius nothing has escaped,) had noticed the allusion in the following terms: "If an etymologist were to suppose, that the Athenians had embellished their poetical history of *Pandion's* expulsion, and the restoration of Ægeus, with the Asiatic tale of the *Pandus* and *Yudhishtir*, neither of which words they could have articulated, I should not hastily deride his conjecture: certain it is, that *Pandumandel* is called by the Greeks the country of *Pandion*." (Third discourse, on the Hindus, Works, vol. 3.) It is also certain, that *Pandiyamandalam* is employed in our leading MS. to distinguish this kingdom from the adjacent *Sora-mandalam*, and *Sera-mandalam*.

were descended from different sons of the same progenitor, that is, *Yayathi*. As regards the origin, and real import, of the two royal races of the Sun and the Moon, of such constant recurrence in Indian works, we shall probably have another and a more advantageous place to inquire; meantime, the following extract from a manuscript in the Editor's possession may afford sufficient illustration for our present purpose.

"The son of *Chandren* is *Buthan*. When a certain king, named *Ilen*, of the race of the "Sun, was for some cause transformed into a female, *Buthan* by that female, named *Ili*, had "a son, named *Pururava-chakraverti*; and this last had a son, named *Ayu*, by *Urupasi*, a "celestial female, (said to be one of the choir in the heaven of *Indren*). This *Ayu* had a son, "named *Nacuzhen*, by a king's daughter, named *Pirabai*. By the favor of *Siva*, this "*Nacuzhen* received a son, named *Yayathi*. By *Deviyani*, the daughter of *Sucren*, *Yayathi* "had the two following sons, *Yethu* and *Duruvasu*. By *Sarmisati*, the daughter of *Vida*-"*paruven*, a king of *Asuras*, *Yayathi*, had the following three sons, *Turuven*, *Annu*, *Puru*. "Among these five sons, the eldest, by *Deviyani*, (that is *Yethu*,) had the following sons, "*Balabadra*, *Ramen*, and *Krishnen*. The younger brother of *Yethu*, that is *Duruvasu's* "offspring, was the first *Pandion*. The place of his reigning was *Manalur*. Among those "of this race, one, named *Kulasegara-Pandion*, by the favor of *Siva*, cut down a forest of "*cadambu* trees, and built a town called *Madura*, where he reigned."

This manuscript then proceeds briefly to state the legend connected with the foster daughter of *Maliyathusen*; her conquering the fifty-six countries, and marriage with *Paramaesvarer*, another name of *Siva*. It gives a mere list of kings' names down to *Kuna-Pandion*, and then adds:—

"So many kings ruled in *Madura*. But as to those kings who reigned after *Kuna*-"*Pandion*, and others who reigned before *Kulasegara-Pandion*, there is no exact historical "record."

This manuscript is brief, and at the beginning slightly damaged; in which portion only it has the appearance of an abstract from a section of the *Baratham*. The commencement evinces mere fabulous invention: *Chandren* is the Moon, *Buthan* is the planet Mercury. *Chandren* is said, by other authorities, to have begotten *Buthan* by the wife of *Vrihaspati*, regent of the planet Jupiter, and preceptor of the gods; and *Vrihaspati* is said in consequence to have cursed *Chandren*, condemning him to decrease, but the gods, consulting together, determined that after decreasing he should increase again. Further, *Sucren* (masculine) is the planet Venus, said to be preceptor of the *Asuras*. *Yayathi* (*Ayati*) seems pointed out very generally as the most marked progenitor of the race of the Moon, which branches out into two divisions; *Balabadra* and *Krishna* being distinguished in the senior branch, and the first *Pandion* in the junior branch. The connection however between the kings of *Manalur*, or *Manavur*, and the first *Pandion*, does not clearly appear.

Among the MSS. in the Editor's possession, one is seemingly an abstract, by some nameless *Bramin*, of genealogies, and some connected events, from the *Baratham*. It is more minute than the brief translation just given; and states, that *Duruvasu* had the region of the south assigned to him by his father *Yayathi*, who in an arbitrary and absurd manner caused *Puru*, the youngest of his three illegitimate sons, to inherit the paternal dominions. Considering however that the preceding statement is here sufficient, and most suitable, from its connection

with the race of *Kulasegara-Pandien*, any translation or notice of the other, it is thought, may be more suitably reserved for the notes on the fourth chapter of the leading manuscript.

The *Pottamarei*, or golden *lotos* tank, which is invested with so much importance, especially in the *Stalla Purana*, is now a stagnant pool of green and apparently unwholesome water, within the great enclosure of the temple. It may originally have been covered with leaves and flowers of the *lotos*, (or *nymphaea* of *Linnaeus*,) as pools often are in India, at least with the red and white variety; but the modern appearance of the tank is less inviting. It is surrounded on the four sides by flights of stone steps, in the customary manner; and on the south-east, and north sides, it has an open corridor, or sort of cloister, the walls of which are painted in fresco (said to be often renewed) with various mythological devices. The childishness of superstition is in nothing more apparent than in the great importance which it uniformly attaches to particular spots or places. It must however be admitted, that the golden *lotos* tank has won golden opinions for the *Madura Bramins;* and as such, has merited their greatest laudations.

The two first *Tiruvilliadels* connected with this first section, hardly call for any particular illustration.* It may just be noticed, in passing, that *Durvaser*, the *rishi*, is a very convenient personage to Hindu writers, being usually represented as very choleric, and generally uttering some maledictions, of inevitable fulfilment, unless modified by himself. He is so introduced by *Calidasa* in the drama of *Sacontala;* and the evil attendant on the heroine is made to turn on him, "who has power to consume, like raging fire, whatever offends him." No wonder then at the penalty incurred by the white elephant of *Indren*. This species is held sacred, not only on account of its very great rarity, but also because it is fabled to be the royal vehicle of *Indren*, king of the inferior gods; whose number is also fabled to amount to thirty-three *crores*, or three hundred and thirty millions.

CHAPTER II.—SECTION 2.

Advancing to the second section, we come to the incarnation of *Minatchi*, the goddess of the place, on which much of its mythological legend depends. The name merely means *fish-eye*. The birth of a child from the flame of a sacrifice, of course, is fiction; yet fictions equally absurd are not only frequent in Indian books, but also in the Grecian mythology. The wonder is, how such things ever obtained credence; though no bounds can be set to the credulity of the ignorant portion of mankind. The invasion of *Kailasa* by this warlike female, and the subsequent marriage with *Siva*, might, to one familiar with Indian tales, suffer no great violence were it reduced to some hostile demonstrations on the approach of a doubtful stranger, (such, for instance, as an *Arjuna* or a "*Pius Æneas*,") afterwards received

* The legend of the first, is mentioned by Mr. Wilford, in his Essay on Egypt and the Nile, (sec. 3, chap. 9.) and without material difference; whence it may be concluded that this *Stalla-Purana* is aided by the inventions of older ones. Mr. Wilford spells the name *Nahusha*, and *Deva-Nahusha*, as king elect of the celestials. *Nahusha* and *Naculen* are the same words, yielding a caution on the subject of hasty etymological derivations. The Tamil alphabet has no aspirate, but changes the Sanscrit *h* into *k* or *c*, and *sh* is represented by a letter which in the south is pronounced *l*, and *l* is often written in its place; while *en*, is the ordinary masculine termination in Tamil.

as a guest and a husband. That *Arjuna* was a real person, is most probable; and that he married a daughter of the king at *Madura*, is next to certain; by which he must have united two collateral branches of one stock. The writer has always been inclined to conjecture that this marriage is the origin of the fable, aided by the inventive genius of the *Bramins*. Could such an origin be positively asserted, then we might come to a tolerably satisfactory conclusion as to the actual antiquity of the place, on somewhat probable grounds; for the date assignable to *Arjuna* is probably about one thousand years previous to the Christian era. And even that must be considered a very high antiquity; though as nothing when compared with what is assumed by the leading manuscript. In the modern choultry, built by *Trimala-Naicker*, the aforesaid marriage is sculptured in full-relievo on one of the pillars, out of one block of granite, and nearly of the ordinary human size; being in itself quite a prodigy of art, industry, and patience; and in the midst too of others similar in character.

In the eleventh *Tiruvilliadel*, the incarnation of *Subraminiyen* (the son of *Siva*) in the person of *Ukrama-Pandion*, is a mere compliment; reducible in common language to mean that the king was of a warlike turn; and his name means *cruel*. The allusion to "the god whose height and depth *Brahma* and *Vishnu* could not discover," refers to a tale in the *Scanda-Purana;* narrated by Colonel (then Lieutenant) Wilford, in his Essay on Egypt and the Nile. (As. Res. vol. 3.) But it is of almost every day repetition among the natives, and is, in substance, the following:—When *Brahma* was first awaking out of slumber in his *lotos* flower, after a general *pralaya*, or deluge, and seeing nothing around him but himself, he descended by the stalk of the *lotos* till he came to *Vishnu;* and asking him who he was? *Vishnu* replied, "I am the firstborn." *Brahma* disputed his right to this title. They called in *Siva* to adjust the dispute, who decided that whichever of them could discover his height or depth, should be decreed to be the firstborn. *Brahma* assumed the shape of a swan, and flew upwards, but in vain endeavoured to find out *Siva's* head; nevertheless, he returned and told a falsehood by asserting that he had discovered it, and brought the first cow to prove the assertion. *Vishnu* dived into the deep, but could not find the feet of *Siva*, and coming back, honestly said so; as a reward for which integrity, *Siva* said, "Thou indeed art the firstborn:" but he sentenced *Brahma*, for his falsehood, to be deprived of temples and worshippers. Such tales have their origin in the rivalry long since, and to the present day, existing between the followers of *Vishnu* and *Siva*. Some of the natives ridicule the *Scanda Purana;* and it passes as a phrase for a notable falsehood, that it is "a greater lie than any contained in the *Scandam*." Is it not a wonder that such conclusions do not prevail among the reflecting natives? And possibly the philanthropist cannot but wish, that the simple statement of their own tales, might lead some to inquire "What is truth? and where is it to be found?" *Veniat dies!*

In the thirteenth *Tiruvilliadel*, the king appears in a character not quite according with his asserted origin; being paralyzed by fear. We will defer for the present any notice of *Agastyar* mentioned in the fourteenth amusement; and note simply the alleged origin of a curious custom therein referred to. There is a sub-division of the *Vehazha* caste, itself a branch of the *Sudra*, the occupation of persons belonging to which is, to be sent forth in seasons of drought, to stand patiently in the fields, or beds of rivers, waiting for rain; and it is asserted, that rain always follows such waiting, by virtue of *Indra's* bond; especially when

aided by prayers from the *Bramins*, and donatives for the purpose from the *Sircar*. Down at least to a recent period, the Honorable Company's accounts have shewn gifts presented to *Bramins* for procuring a supply of rain. It is reported that the *Bramins* demand the allowance as a right, not as a favor; one usually conceded with forbearance and good nature. Whatever opinion may be formed on such things by different persons, this at least can be testified, that in one locality, not at an amazing distance from the site of the *Stalla Purana*, it was a very great question, whether the *Sircar* lost or gained by the temple revenues. Were the matter equally problematical every where, the *Bramins* might hope for better days, by getting the entire management of the temple revenues into their own hands, which, by the highest authority, is admitted to be desirable.

The geographical allusions in the fifteenth diversion, have been almost literally translated; but they are so loose, that little can be gathered from them, except that *Imaut* and *Maha-meru* are considered to be different mountains; but that still the latter is a real mountain, and not merely the north pole; even though *Sumeru* and *Cumeru* do actually imply the opposite polar regions. The fiction of a king of *Maha-meru* residing inside, must be pardoned as oriental. The first mention of *Yalis* here occurs: usually, the *Yali* is thought to be a fabulous animal; invested with terribly destructive powers, and of immense size, according to Hindu narratives. But skeletons of the *Mammuth* having been found in northern India, North America, and Siberia, the conjecture may be permitted, that the *Yali* is none other than the *Mammuth;* which, if Muller's description of it be correct, would go far. substantiate the tolerable oriental accuracy of Hindu fable. "This animal," says Muller, "is four or five yards high, and about thirty feet long. His color is greyish. His head is "very long, and his front very broad. On each side, precisely under the eyes, there are two "horns, which he can move and cross at pleasure. In walking, he has the power of extending "and contracting his body to a great degree." *(Recueil des Voyages au Nord.)* Other writers, and especially fossil remains, have fully proved the existence of such an animal; however monstrous to our ideas, accustomed as we are to see no larger animal than the elephant.

Whether "*Ilavuvritha* country," may be that of king *Ilen*, whose transformation lies near the fountain head of Indian genealogies, can only be conjectured. Following the indication of the statement, some place north of *Cashmere* would seem to be denoted. While referring to geographical matters, it may be observed, that, in addition to what it is stated in the Note, p. 51, it would appear, (referring to the MS. p. 9.) that *Maliyam* is considered to be the *Neilgherry* range of mountains, and *Vinthyam*, (or *Vindhya*,) the northern range, stretching up the middle of the continent towards *Chunar*, and inhabited by *Goands*, *Bheels*, &c. It is also found that *Camarubu-desam* is the country of Assam. As to the *Yavanas*, it is tolerably certain that they are neither Ionians, nor Arabians, nor Sumatrans,* nor Javanese; but a mixed tribe, looked on as barbarians and outcasts by pure Hindus; which people at an early period left India, owing to persecution on account of a puerile religious dispute, and settled either in the neighbouring mountains or outskirts of India; probably among, or not far from, the country of the Afghans, but beyond the river *Indus*. Mr. Wilford's information on the subject is so far satisfactory: though it is perhaps more than questionable whether the *Yavanas*

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* Sir W. Jones' Works, vol. 3—Eighth Anniversary Discourse.

emigrated to Egypt. No error it is hoped is committed by withholding altogether, or yielding a very slow, assent to Mr. Wilford's splendid, but it is apprehended fallacious, hypothesis about Egypt and the Nile. The *Cali* may be the Euphrates just as well as the Nile; and *Nilab* is at least a modern name of the river *Indus*.

The deluge alluded to in the sixteenth *Tiruvilliadel*, must either be some former *pralaya* of *Brahma* to the one afterwards to be mentioned; or else, which is very probable, this circumstance must be inserted a little out of the regular order: which, further, is most likely, because there will appear reasons for thinking that the introduction of the *Manu's* flood, in the sequel, is fixed in an arbitrary and conjectural manner by the writer of the *Purana*. One thing is certain, which is, that, with a few exceptions, there is nothing in Hindu records to be traced beyond the flood. The exceptions relate to the creation; to the first progenitors of the human race; to a few antediluvian patriarchs; and to the existence of the matter or substance of the *Vedas*. The *Vedas* were for a long time traditions only; they are said to have issued from the mouths of *Brahma;* but the writing, and compiling of the *Vedas*, was the work of *Vyasa*, at a comparatively late period; subsequent, beyond question, to the earliest writings of the Pentateuch. Whether there existed any written language before the flood, it is superfluous to inquire, for we have no data on which to determine. The fable of *Vishnu's* rescuing the *Vedas* from the demon *Hayagriva*, and out of the waters of the deluge, must be an allegory, to denote the restoration of the earth; without which, neither the *Brahma-candam*, (or reference to created beings,) nor the *Uttara-candam*, (or reference to meditation and religious duties,) could exist; and these* are the two great divisions of the *Vedas*. We think, therefore, that the text of our *Purana* intends only to refer to the existence by tradition of the matter of the *Vedas;* being, possibly, as variable as difficult; and, besides, the *Bramins* of later times have not always been eminent for understanding even the comparatively modern (though *per se* very ancient) text of the *Vedas*, as compiled by *Vyasa*.—The heterodoxy of this sixteenth *Tiruvilliadel*, when compared with the whole Hindu system, has had a brief remark *in loco*. The twenty-eight books of the *Saiva* system are named—*Camiga, Yogasa, Sindhya, Carana, Asidha, Dib'dha, Sukuma, Sacadhara, Aujuman, Subirabedhaga, Visiya, Nisuvasa, Swyambhuva, Anala, Vira, Relarava, Maguda, Viniala, Sandhiranyana, Vimaba, Purorkidha, Lalidha, Sidha, Sandhana-saravodha, Paramesura, Kirana, Bedha, Vadhula.*

In the seventeenth *Tiruvilliadel*, the complaisance of the giant in consenting to take the form of a cow, and to become a voluntary sacrifice, might, without some remark, excite ridicule. A sacrifice of this kind being however thought to ensure beatitude, solves the enigma. The word *racshasa*, rendered *giant*, denotes a powerful, but malignant, order of beings, differing from mortals, and inferior to the gods; and for such an existence to obtain a total change of nature, from demoniac, if we may so express it, to angelic, will at once make the reason of the sacrifice to appear; and manifest the giant, proceeding on Hindu ideas, to have been no idiot. It would argue a wise choice, proceeding on Christian principles, were mankind generally willing to undergo temporal loss and sacrifices as the path to beatitude and immortality. Such a principle, most professing Christians term folly; while their sacred books, in an emphatic manner, denominate it wisdom.

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* See Mr. Ellis on the forged *Vedas*, As. Res. vol. 14, art. 1.

The eighteenth and nineteenth *Tiruvilliadels*, are legends, and nothing more. The twentieth and twenty-first, agree with the general character assigned to the god in this *Purana*, which seems to be power and wisdom fantastically exerted. The word *Sittarer*, has usually been rendered *religious ascetic*, which, however, hardly conveys the full meaning. The word should have been spelt *Sittar*. Three persons are specially called by the term *Sitten*; that is, *Arugen*, *Siven*, *Vayiraven*. The term *Sittar*, is applied to nine lords, usually styled *Nava-nadha-sittar*; and are, *Sadhya*, *Sadhoga*, *Adhi*, *Anadhi*, *Vaculi*, *Madhanga*, *Matsyendhira*, *Cadentira*, *Koraga*. By accommodation the word has become used to denote those ascetics who, by the power of austere penance, are said to have acquired command over created things.

Reserving an express notice of the *Samunals*, or votaries of *Buddha*, for another place, it may be noted that we have, in the twenty-second *Tiruvilliadel*, the mythological legend which accounts for the existence of a remarkable rock of granite, or rather perhaps sienite, about five miles N. N.W. of *Madura*. Its appearance, from various points of view, is precisely that of an elephant, couchant, or in the attitude in which it receives a burden. The common people narrate the substance of this *Tiruvilliadel* to account for this elephantine appearance; and while they narrate, implicitly credit the legend.

Perhaps the twenty-third *Tiruvilliadel* is not most honorable to the *Saiva* religion. The *Purana* is tolerably decorous, and care has been taken to make it so, here at least. But without determining on questionable points, we may advert to the alienation between the followers of *Vishnu* and *Siva*, visible here; visible in the structure of most of their mythological legends; and discoverable often from practical effects, not always of the most harmonious description. At the great festival at *Conjeveram*, in May, when the popular deity (a form of *Vishnu*) goes to pay a visit of ceremony to his inferior brother (a form of *Siva*) residing at little *Conjeveram*, the procession seldom passes off without altercation and indignant revilings between the two classes of *Saiva* and *Vaishnava Bramins*; sometimes, the writer has been informed, not without coming to blows. He has also been told, and he believes with truth, that a very respectable native from Madras, going on pilgrimage to *Sriranghan* temple, near Tritchinopoly, extended his journey afterwards to Palamcottah, on business. And as in doing so he must pass by *Madura*, where the turrets of the *Siva* temple are very lofty and conspicuous, he had his palanquin previously fortified by a thick covering of waxed cloth, which was drawn over the conveyance during the disagreeable stage; and thus the traveller was preserved from even inadvertently looking on the odious temple of a rival god to the one he worshipped. It would appear, from a work by *Caveley Venkata Swami*, a *Bramin* of Madras, that the renowned *Senkaracharyia*, a *Saiva Bramin*, early distinguished himself as a spiritual champion in the neighbourhood of *Tirupati*, (Tripetty,) by establishing a temple and college to maintain the perfect equality of *Siva* with *Vishnu*. The discordancies in Hindu sacred books* on this subject, may be

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* For example:—

Veda.—He who is every where present, is the Supreme; and since *Siva* is omnipresent, he is the Supreme.

Padma Purana.—Let him who says that other gods, such as *Brahma*, *Rudra* (*Siva*), and the like, are equal to *Narrayana* (*Vishnu*), be for ever a heretic.

Bhagavata.—Those who are devoted to *Siva*—are justly esteemed heretics.

Padma.—From even looking at *Vishnu* the wrath of *Siva* is kindled—let not therefore the name of *Vishnu* ever be pronounced.

seen in the "Essay on Hindu Sects," by H. H. Wilson, esq. (As. Res. vol. 16.) One of the most humorous instances the writer has met with of this discordance, is to be found in the college *Cathamanchari*, the compilation of one of the college masters; and as the work, intended for learners, exists only in Tamil, I may be allowed to translate the passage literally, for the information of the English reader, on the principle followed in this work, of illustrating native notions from native documents. The illustration is the following one—

"As the *Siva* temple named *Tiruvanica, (vulgo, Jumboo Kistna,)* and the *Vishnu* "temple of *Srirangha*, are very near to each other, the *Vaishnavas* of the latter are very ill "disposed towards the former place. Such being the case, a *Vaishnava* was accustomed to "go every day to *Sambukesvara* (another name of *Tiruvanica)* to beg alms. While "following this invariable custom, he one day saw a crow sharpening its bill on the walls of "*Tiruvanica*, and exclaimed, 'O, well done, thou *Vaishnava* crow of *Srirangha!*—just so—go "on—and laying hold of, throw down the wall of the elephant-god: and I also, by begging "alms every day from the place, co-operate with thee in the work of destruction.' Thus "those infected with the venom of religious differences are always found to treat each other." (*Cathamanchari*, art. 36, p. 33.) The author of this last sage and indubitable remark has shewn us, beyond doubt by his manner of relation, that he himself is a *Sāiva;* so subtilely imperceptible is the venom. But, addressing Christians, may it not often be asked, "What do ye more than others?" Once they were pointed at by this enviable distinction, "See how these Christians love one another!" And often since, they may not unjustly have been denoted by the exact reverse. A religion however which emanates from the God of infinite benevolence, and the essential characteristic of which is love to God and man, ought to be maintained by its professors more in harmony with its real nature.

The twenty-fourth *Tiruvilliadel* will not be thought to claim special notice; but the following one, as a tale, is much relished by natives, and is quite a specimen of their taste. It must be perhaps admitted to be ingenious; and as it adverts, in effect, to

> " —— The hidden Providence
> That walks among mankind,"

though chiefly in the mournful point of view, it may be allowed to pass: not, however, without the remark, that too much license is given to *Yama* and his angels consistently with a supreme and overruling power. Where, however, we see those who are destitute of a true revelation coming near the truth, yet falling short through defect of information, it is a call to sympathy; and should urge the philanthropist to diligence in his efforts, in order to diffuse every where the light of truth and knowledge; by which means, those who consider the subordinate deity, *Yama*, to have absolute power over life, (for this deity is more than death personified,) may come to a level of sentiment with the magnanimity of the Christian hero; who, while neither presumptuous nor a fatalist, can feel assured of divine protection, and know that no evil agency can do him harm without the permission of a superior power.

We pass on to the twentieth *Tiruvilliadel*, in which we find a single and remarkable exception to the great Christian apostle's general rule concerning a crime "not so much as named among the gentiles;" and with the aggravation of patricide superadded. Now the the conclusion which magnifies the power of the golden *lotos* tank, as we presume, to remove the guilt of such a crime, is one over which the philanthropist will ponder; and most

probably feel regret that such a credence should be established. The indirect tendency to magnify the temple and tank, with the *Bramins* attendant on this peculiar locality, is not the most deplorable part of the matter; the injurious moral influence, and the false confidence given to crime, especially in lower gradations, may seem not to be entirely a fiction of the imagination. However, unwilling to impose on others what may be termed peculiar notions, we pass on to the next *Tiruvilliadel*, in which vice is discountenanced, though after a strangely chivalrous sort of manner. The genius of Ivanhoe might have made something out of such a hint, if acquainted with localities and customs.

The next sacred amusement probably adverts to some pestilential visitation; if it really have any further aim, than to give a legendary origin to some low tortuous eminences in the neighbourhood. The like object may have been in view in the following tale, relating to a mountain to the south-west; now usually known by a different name, and the subject of some remark in a more convenient place.

It is observable here simply, that we find another indication of arbitrary arrangement as to the flood in the forty-eighth *Tiruvilliadel*, inasmuch as *Rama-chandren* is represented as coming to *Madura* previously; whereas, this historical event (if it be historical, and not purely poetical) did not happen till long subsequent to the flood, which occurred *(more Indiano)* at the commencement of *Vaivasutha's* reign. This note is sufficient here, since the gathering up evidence as to the antediluvian or postdiluvian date of all occurrences, real or imaginary, of this *Stalla-Purana*, will be our province in a later portion of these annotations.

The Editor has by him a short native manuscript describing *Vaicontha*, the paradise of *Vishnu*, of whom *Rama* was an asserted incarnation; but doubting the propriety of giving it insertion in this place, it may be reserved for another one, if room be found.

The thirtieth *Tiruvilliadel* teaches a bad moral to generals of native kings; but as these are now rare, we may simply remark, that in purely native courts the *Senathi-pathi*, or generalissimo, ranked next to the *Mantiri*, or prime minister; and even possessed a sort of power independent of all but the king. Hence, perhaps, it is that we find the general commanded immediately by the king, and not intermediately through the minister. We infer also, by the way, that the *Pandions* kept up no standing armies. Some other instances will occur in the sequel, proving that the god very benevolently covered over the peccadillos of his votaries, when a perversion of public treasure was sanctified by being given to the temple.

We find, from the thirty-first amusement, that the fable of Fortunatus's cap or purse, is universal. The moral of the tale seems to be to teach native kings largely to patronise temples and *Bramins*, if they would have the gods to shower down fertilizing rains and send fruitful seasons; in describing which latter, by an allegory, there is not a great mistake; for the wealth of kingdoms, not being commercial, must originate in the first stage, from tillage and the plough.

The thirty-second *Tiruvilliadel* has been abstracted very briefly. The allusion which it makes, and the transaction recorded, are neither of them honorable to the god, according to notions of persons not Hindus. It is a great praise to our leading historical manuscript, that it is free from impurity; and the *Purana* itself must be pronounced superior in this respect to most native works. Allowance must be made for the great difference of ideas

between Europeans and Hindus. Still, the view taken from a Christian elevation, it is submitted, is the safest, the purest, and the wisest. Hindus practically do not wish their neighbours to imitate their gods; and, generally, take as much care as possible that they shall not.

The eight great meditations referred to in the thirty-third *Tiruvilliadel*, are—*Anima*, *Makima*, *Karima*, *Lakima*, *Pirati*, *Pirakamiyam*, *Isadhuvam*, *Vasidhuvam*. *Anima*, is the becoming entirely spiritual, or wholly consisting of soul.—*Makima*, is the acquiring of celestial glory.—*Karima*, is the being invulnerable, so that if a cutting instrument pass through the substance* of such a being it remains undivided.—*Lakima*, is brightness; and also the power of instant transit from place to place, each being distant from the other.—*Pirati*, is the gaining of every wish.—*Pirakamiyam*, is the possession of entire plenitude.—*Isadhuvam*, the fruition of beatitude.—*Vasidhuvam*, is the bringing all things into ones own power. These are all the attributes, without doubt, only of immortals. Whether there be any hidden meaning in this fable or not, so far as the stupidity of the nurses is concerned, or the drollery of the god consisted in attempting to teach such persons, still the whole cannot perhaps be freed from the imputation of puerility.

The two next *Tiruvilliadels* give us something like faint vestiges of history. Admitting the fact of the introduction of the hostile king into the *Pandion's* capital and its temple, one would be more ready to charge the *Bramins* with collusion than the god. We have here again incidents of that romantic kind which the genius of a Sir Walter Scott might work up into a tale of no ordinary interest. We will fix our own attention for a moment on the oracle. Indications of oracular responses occur frequently in the mode termed *Asariravacu*, or an aerial voice, quite akin to the *Bath-kol*, or "daughter of a voice," among the Rabbinical Talmudists; but sometimes in the manner more strictly termed oracular, as in the case before us. The word தற்பவான், is equivocal; for it may mean a just man, and so might sanction severity; it also means one benevolently just, and so would sanction mercy, in which sense the king accepted the response while discreetly left to the exercise of his own will. The Abbe de Fontenelle, in his piquant *Histoire des Oracles*, has given both argument and illustration in favor of reducing the whole machinery of Delphic, and other, oracles, to successful imposture; and though the point is perhaps not in the fullest degree made out, yet much remains evidently proved to be of that character. We may adduce, as a specimen of equivocation, the oracle given to Crœsus, who inquired concerning the event of his war against Cyrus: the response was, "Crœsus in passing the river Halis will overthrow a great kingdom;" and though, according to the satirical commentary of Œnomaus, the word "overthrow," strictly by the Greek idiom, must mean the overthrow of Cyrus by Crœsus; yet it also, criticism apart, just as well denotes the actual result in the overthrow of Crœsus and his kingdom of Lydia by Cyrus.† The devices to which,

* It is observable that Milton, in his great Christian *Purana*, has this idea:—

"The griding sword with discontinuous wound
Pass'd through him: but the ethereal substance closed,
Not long divisible.'——*Paradise Lost*, Book 6.

† Histoire, &c. chap. 7.

according to Fontenelle, the heathen priests had recourse in the matter of oracular responses, there is some reason for believing to have been not unknown in India: If the ancient temple of *Madura* at all corresponded with the present structure, no situation could be more favorable for such devices. The shrines of the two deities are situated in the midst of darkness; are invisible to the eye on entrance; and only faintly discernible after remaining some time in front, even at noon-day. The approach, beyond a certain distance, is forbidden, except to the *Bramins;* so that, without any concealed cavity, oracles might be easily given from the shrine; and to form a concealed grotto for the purpose would be the easiest of possibilities. The writer of these observations has had an opportunity of being convinced, by ocular evidence, that devices of the kind have not been unknown in former days. At the town of *Tirunindroor*,* (*Anglice*, "the halting place of *Lacshmi*," the goddess of plenty,) there is not only a large modern temple, but others more antique; and one especially on the *bund* of the lake, indicative, as usual, of a much purer taste than in the modern style of such buildings. It has only an imperfect outward enclosure; and at the back of the shrine itself, the wall is broken down; shewing that it is double, with a narrow interstice between each portion, just sufficient to allow a human figure to glide between; and this interstice runs along three sides of a square. Now, though such a recess might have been contrived for secreting either persons or valuables in times of danger, yet it is difficult not to conjecture a further design for facilitating the delivery of oracles; and if so, in a comparatively obscure locality; then, certainly, much more so in such places as *Tripatty*, *Conjeveram*, *Chillambram*, *Seringham*, and *Madura*. The reader will however decide for himself, and form his own conclusion.

The thirty-sixth *Tiruvilliadel* suggests anew the reflection how little the *Bramins* could have calculated on intellect or reflection among the people. Such an account as here given of the origin of a god, even though only fit for the *Cali-yuga*, one might suppose would have been scoffed at, rather than respected. But we discern the omnipotence of the *Bramins.* Ordinary metal will not do to make a god, it must be of gold; but metal, though transmuted by the power of the deity, is not divine till the ceremony of consecration has been performed by the *Bramins.* Hence the well-known *Sloga*, rendered by Mr. Wilson, of Bombay,† from the Sanscrit—"All the universe is under the power of the gods; the gods are subject "to the power of the *Mantras* (forms of prayer); and the *Mantras* are under the power of the "*Brahmans;* the *Brahmans* are therefore our gods." Perhaps a more logical conclusion, from admitted principles, was never drawn.

The two following amusements will not, at least for the present, afford any particular ground of remark; but adverting to the thirty-ninth, it may be noted, that a pilgrimage to *Benares* with the view of obtaining offspring, has been, and possibly still is, a frequent custom. It is a pilgrimage from which many never return; and if wealthy persons setting out thither were not infatuated by superstition, they might reflect on the possibility of collusion between collateral relatives and *Bramins;* and between *Bramins* of one temple with those of a distant one, by means of the sacred language unknown to the vulgar; so that *Pausanian* letters, sealing the pilgrim's fate, might be carried by himself. The writer

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* Distant twenty miles West of Madras. † On the Hindu religion, p. 87.

of these remarks was told by Dr. Young, who accompanied Bishop Turner to Madras, that, from personal observations, he had no manner of doubt of *Benares* being a great slaughter house; or that numerous lives of pilgrims were every year sacrificed by the *Bramins*, in order to get at their property. A slow reception may be possibly given to such an opinion; but how fatal pilgrimages often are to pilgrims needs not, at this time of day, any fuller exposure than has been given. At all events, reverting to our theme, it is not astonishing that the real *Tanapathi* never returned.

The great affliction of Hindus at being without offspring arises, not only from natural feelings, but also from the influence of superstition; for such a person being considered most likely, on departing this life, to enter some one of the purgatorial places of punishment, has no chance of being delivered thence by the funereal offerings of a child; as is the case with the more fortunate, who die having offspring. We are writing, of course, according to Hindu notions; and not without compassionating such distress, though on very different principles. How strong the feeling of such persons is, may be illustrated by an extract from *Sacontala*, where *Dushmanta*, though a king of *Puru's* race, thus bewails himself—"Ah me! "the departed souls of my ancestors, who claim a share in the funereal cake, which I have no "son to offer, are apprehensive of losing their due honor when *Dushmanta* shall be no more "on earth:—Who then, alas, will perform in our family those obsequies which the *Veda* "prescribes?—My forefathers must drink, instead of a pure libation, this flood of tears—the "only offering which a man who dies childless can make them."* So, also, in the *Baratham:* when *Pandu* was living in the woods, and would fain have followed some *Bramins* who were going to *Brahma's* paradise, they told him he could not be allowed to accompany them, because he had no child.

The *Brahma-ashti*, adverting to the fortieth *Tiruvilliadel*, is spelt according to the manuscript, but the Sanscrit is, properly, *Brahma-hadhi*, or the crime of killing a *Bramin;* and the punishment following, by which the king was afflicted, is a species of mental alienation, or inability to fulfil ordinary duties. It would appear, from what is stated in the *Purana*, to be considered a possession of an evil spirit, similar to narratives contained in the sacred evangelists; which narratives, moreover, among divines, have been so much debated, whether to be literally taken for possession by devils, or figuratively for mental disease. Without deciding, we think that a figurative interpretation argues a want of full acquaintance with the whole structure of the Christian system, as contained in its pre-eminently holy writings. And to confound the admission of such a possibility, as the possession by evil spirits, with superstition, is illogical, if not irrational, on the part of professed Christians. They who are pleased to reject the books themselves, may logically reject the contents of the books; but no other persons: for a tortuous interpretation argues defective credence. But since it is no part of our design to dwell on theological niceties or difficulties, we proceed to the vision of *Kailasa*, so adroitly contrived by the *Bramins* to magnify their temple in the opinion of the vulgar. Having a short manuscript account of *Kailasa*, it would here be given, simply as a sort of literary curiosity, were not an appearance of disproportion in

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* Works of Sir W. Jones, vol 9.

these notes apprehended. It forms, however, together with the account of *Vaicontha*, a sufficient monstrosity to interest the curious; and may therefore possibly be printed in an Appendix.

The forty-first *Tiruvilliadel* gives us the first indication of a taste in the *Pandion* kings for musical recitation, leading ultimately to poetical refinements in the language. *Pattiren*, however, was simply a *panen*, or minstrel; and his office quite analogous to that of the ancient Cymrian, Hibernian, and Caledonian, bards, or Provençal Troubadours; allusions to whom are so much inwoven with ancient romance. The transient refreshment which the ingenuity of the device recorded imparts, is impaired by finding *Pattiren* represented as a pilferer in the following tale; and connived at too by the god. We may infer, from the mode in which the *Sera* king is mentioned, that there did not exist so lasting or inveterate a hostility between the *Sera*, or *Travancore*, kings and the *Pandions*, as between the latter and the *Soren*, or *Conjeveram*, lords. Difference of religion in the latter case, for a length of time, augmented the feuds, and prompted the border incursions. In the *Cathamanchari*, before adverted to, there is an anecdote recorded of a *Pandion* king, and his relations with the *Sera* and *Soren* rulers, which whether from real history or not is to the writer unknown, and the names of the respective monarchs not being mentioned, renders the present place as suitable as any for its introduction.

" The consort of a *Pandion* king one day said to her lord, 'How comes it to pass, that you " give a thousand gold pieces monthly to your minister of state who does no work, but " merely assists you in speaking; while to those who are busily employed night and day, you " only give two or three gold pieces a month; this is not right, as it seems at least to me.' " The king replied, 'I will explain to you by an example; and taking two small jewel boxes, " he put into each some hair and some ashes, and closed the lids; then, calling his minister, " and also a peon who had been indicated by the queen, he put a box into the hands of each " one, saying, 'Go take these boxes to different kings, and having delivered them return.' " Both departed accordingly. The minister went to the *Sera* king, and said, 'The *Pandion* " has sent you this box.' The *Sera* king opened the lid, and seeing only hair and ashes, " angrily demanded,—'What is this?' The minister, though he then for the first time " learned the nature of the contents, with great promptitude instantly replied, 'Sire, our king " has lately performed a *Yagam*, (or sacrifice,) from which a *Buthan* (or *Gnome*) came forth, " and gave some ashes, and some hair from the bunch on its head; a part of which the " *Pandion* has sent to you; and it is a propitious present for kings. Keep this, I beg of you, " very carefully' The *Sera* king, on hearing this explanation, was glad; and giving a present " to the minister, he also sent valuable articles by him to the *Pandion*. But the peon went to " the *Soren* king, to whom he reverently gave the box; who on opening it, seeing only hair " and ashes, asked, 'What is this?' As the peon only stupidly looked at the contents, but " said nothing, the king became incensed, and saying, 'Shall the *Pandion* thus treat me " with contumely?' he ordered the peon to be seized, beaten, and driven away. On the " return of the minister and the peon, the *Pandion* forthwith announced the different results " to his consort; and said, 'Tell me which ought to get most pay?' The royal spouse was " ashamed, and silently retired." (*Cathamanchari*, art. 68, p. 71.) Now here we may observe, not only what the French term *esprit*, mingled with levity, in the king, but also cleverness

in the minister; though proving him only to be, what in homely language is termed, "a ready liar;" while the peon, though not the brightest of the two, was, at all events, the honester man. It is a subject of regret, that in almost all native tales, and certainly very generally in native practice, we are constantly allowed to perceive that a clever and successful falsehood is looked upon rather as worthy of praise than of blame. The solemnities of a court of justice, and the sacredness of an oath, are not exempted. Hence an ingenuity which, if without immoral results, might be admired, we often perceive to be wicked, and must condemn.

We have not very particularly attended to the much honored bard, *Pattiran*, but, in passing on to notice the musical contest in which his wife was so successfully concerned, a little embarrassment has been created as to what country is meant by *Ira*. We were going to cut the knot, by supposing it to be *Iran*, or *Persia;* but the difficulty interposes, "Could one from *Persia* speak Tamil?" If the difficulty be insuperable, some more successful scholiast may be able to explain the reference. The difference between the king's intention and his decree, by a divine interposition changing the utterance, is an idea not restricted to this *Purana*. There is quite a humorous instance recorded in the college *Uttara-Candam*, of the *Ramayana*, at the close of the second *padalam*, or section. The giant *Cumbakernen*, being advised to perform a severe penance with the view of obtaining the gift of immortality, persevered, until the gods, *asuras*, and *rishis*, all became alarmed, and going to *Brahma*, besought him not to give any gift to a being so dreaded by them. *Brahma* promised that he would effect their desire, not by force, but by stratagem; and going to *Saraswathi*, his consort, bid her confound the giant's utterance; then proceeding to the giant, he asked what was his request? who, thinking "Can there be a greater boon than indestructibility?" was going to say, "Give me *nidhiyadhuvam*," or immortality; when *Saraswathi*, being seated on his organs of speech, made him say, "Give me *nidhiradhuvam*," or sleepiness. *Brahma* said, "It is done," and retired to his *Satthya-logam:* while the giant became forthwith unconquerably drowsy, and a subsequent source of regret and condolence to his friends; who took him with them to their customary residence in a grove. The incident thus abstracted may afford a hint, in passing, to foreigners, not to be too confident of their enunciation in Tamil; in which language similar possibilities of confusion are numerous. We have heard from the mouths of reverend divines some specimens, when instructing their flocks or imploring benefits, unique certainly, but we do not adduce them, as our object is not sarcasm but caution.

In making a transition to the forty-fifth *Tiruvilliadel*, we are induced to note our apprehension, that the lord of kings, *Rajaraja-Pandion*, had been more attentive to musicians than to the education of his son *Suguna;* who, though his name implies good nature, would seem not to have been wise in choosing his ministers; and hence perhaps the lampoon on them in the forty-sixth amusement. We can divine nothing more satisfactory than such a supposed recondite meaning, in order to rescue the god from utter contempt. And yet we believe the transformation of *Siva* and *Parvati*, respectively into *Maitre-cochon* and *Madame-cochonne*, is not an entire novelty to the Hindu system. All its heights and depths have not been sounded by us; and therefore let it be merely noted, that the resolution of the boar to go and encounter the *Pandion*, in order to protect the young pigs from destruction; the earnest entreaties of his consort to dissuade him from so desperate and hopeless a contest; and, on failing, the anguish-filled resolution to accompany him, and perish

together; as also the combat, in which the two parents sold their lives so dearly as to put the *Pandion* himself almost to his wit's end, and actually to kill his minister; is all told, in the original of the *Purana*, with a power and pathos almost worthy of Homer himself. Despairing of attaining to the same sublimity, the combat was abstracted in one sentence. And it now remains only to remark, that the memory of the god's benevolent interposition is preserved, by a basso-relievo sculpture, on one of the pillars of *Trimal-Naick's* famous choultry at *Madura*. The god is represented as nourishing some six at a time; and should our perishable leaves last half as long as the stone pillar, they may yield assistance to the future antiquary in enabling him to decipher a hieroglyphic at once so strange and so curious.

In the forty-seventh and forty-eighth sacred amusements, we perceive the inventive genius of the composer decidedly drooping; as if accompanying the evening-tide of the soon to be submerged world. It may be observed, that much force is attributed by *Bramins* to the utterance of certain letters and syllables, analogous to the *Cabbala* of the Rabbins. It would be perhaps puerile to enter into enlarged detail. The doctrine of the metempsychosis every where established in India, and perhaps originally derived thence by Pythagoras, has been already visible in this *Purana*, and is here again distinctly indicated. Nothing is more frequent in Hindu writings, than to attribute success or prosperity to merit or virtue in a former birth; and suffering or adversity, to sins or crimes in a former state of being. The notion is fraught with consequences unfavorable to good morals; and is a variation of the doctrine of fatalism, which it would be very desirable to see exploded, could it be accomplished. For, not to dwell on the erroneous idea of human merit, regarding which many others, not being Hindus, are found to err, if the conviction be fastened on any one's mind that his lot in this life is regulated by good or evil conduct in a former state of existence, then incentives to the practice of those virtues, which, though simply duties, do yet adorn human nature, will be weakened or utterly precluded; and, under the idea that resistance to this kind of fatality is hopeless, incipient courses, leading to vice and misery, will not be watched against and avoided. Seeing, moreover, that motives drawn from a future state of being are, comparatively speaking, uninfluential, even though they be of the strongest possible kind, because of the seductive influence of a present and seeming appearance of good; much more will the influence of like motives be weakened, or rendered nugatory, when the penal sanctions themselves are feeble; being little more than the probable exchange of one state of imperfect happiness for a similar state, only a shade or two worse, if the crimes committed be not enormous; and then, present pleasure or interest being cast into the balance, we need not wonder that the scale which weighs futurity should touch the beam: the more especially since great and splendid acts of virtue and merit, such as building temples or choultries, digging tanks, or occasionally feeding the *Bramins* or the poor, are considered amply sufficient to erase the record of a few misdemeanors, even without any reference to futurity; and when, still further, and by an easier process, to visit a famous temple, and to bathe in some "crime removing" tank, is a shorter, readier, and less expensive means of expiating sins, and acquiring beatitude. That we should dwell on the moral results of *Hinduism* may perhaps be by some objected to; but, considering the subject to be of importance, we hope for tolerance. And, considering that a hint may suffice, there is no intention to be tedious. Let us advance to the case of the self-denying and very fortunate

heron; for any lesson of self-denial, wherever found, is valuable. That the *Pottamarei* tank produces no living thing, may be possible; and so far as fishes and frogs are concerned, may be true; for the modern appearance of the tank is any thing but wholesome: yet, whether strictly and generally true we should doubt, but are not quite competent to decide; since no opportunity of ascertaining the point by observation and experiment has occurred, subsequently to being acquainted with the statement in question. A little surprise has been felt at finding the bathing place of the *rishis* designated by a name quite similar, if not the same, with *Accho*, the original name of the modern Acra, or Acre, in Palestine, according to the statement of Maundrell, in his journey from Aleppo to Jerusalem. Many singular coincidences between the *Bramins* and the Jewish Levites have more than once led to suspicions of a common origin, were not the opposing objections much stronger than the affirmative inferences. It is most probable that the similarity of names in this case is purely incidental, and not the result of any knowledge possessed by the *Bramins* of Palestine.

We now feel it of importance to revert more expressly to the leading manuscript at the close of section 2, with a view to settle the inquiry, more than once indicated, as to the antediluvian or postdiluvian date of the pre-narrated circumstances. The first circumstance claiming notice, is the error committed in making *Raivata* the immediate predecessor of *Vaivasutha*, (pp. 7, 19.) and terming him the sixth in order, (p. 11.) though properly the fifth; as appears both from the list in p. 7, and notes in p. 49. Hence we may safely conclude, that the writer of the MS. both arbitrarily and erroneously placed the first founding of *Madura* in the thirty-fourth great age of *Raivata:* for if so, the remaining thirty-seven great ages would bring us to the flood at the close of *Suchchasa's* rule. Then would come his seventy-one great ages; and next, the flood, at the beginning of *Vaivasutha's* reign; which by the manuscript is incorrectly made to follow the rule of *Raivata*. The assumption of such high antiquity is therefore not only incredible, but gratuitous, and erroneous.

The second indication of a like conclusion is derivable from the sixteenth *Tiruvilliadel*. The leading MS., it must be remembered, places the first forty-eight *Tiruvilliadels* before the *Manu's* flood; whereas the *Stalla Purana*, while it follows the same order, gives us an intimation of the flood at a much earlier period. That a partial inundation is not intended, appears from the word *praylaya*, which is employed; and because partial inundations are spoken of in the thirteenth and sixty-third *Tiruvilliadels* in very different language, capable of easy discrimination. Neither is it possible for this deluge to mean any one under a former *Manu;* because the deluge in which the *Vedas* are said to have been lost, is that deluge which occurred at the commencement of *Vaivasutha's* rule, as will distinctly appear from our notes on the following chapter, and as is maintained both in the *Matsya-Purana*, and other Hindu writings. Both the MS. and the *Tiruvilliadels* are, by consequence, inconsistent with themselves, when they fix the *praylaya* at the period of the forty-eighth *Tiruvilliadel*, yet also intimate its occurrence in the sixteenth, at a period very long antecedent.

The third intimation of like tendency is found in the twenty-ninth *Tiruvilliadel*, which mentions the coming of *Rama-Chandra* to *Madura* at a period, according to the *Stalla Purana* itself, long before the *Manu's* flood; whereas, this visit, if made at all,

occurred very long after. For *Rama-Chandra* lived at the beginning of the *Dwapara-yuga* of the so-styled current great age. We are now, (see notes, p. 50.) according to Hindu reckoning, in the *Kali-yuga* of the twenty-eighth great age of *Vaivasutha's* rule, in the third *yuga* of which, *Rama* flourished; or twenty-seven great ages, one *Kretha* and one *Tretha-yuga* after the flood. The reckoning stands thus:—$12,000 \times 27 + 4,800 + 3,600 = 332,400 \times 360 = 119,664,000$; or 332,400 years of the gods, and 119,664,000 years of men, as the era of *Rama*, subsequent to the seventh *Manu's* flood. To place *Rama's* visit to *Madura* before the flood is, by consequence, an error fatal to the whole connected assumption.

In the thirty-sixth *Tiruvilliadel* a new made god is characterised as adapted to this fourth age, or *Kali-yuga* now current. The anachronism of the author of the *Stalla-Purana*, fatal to the assumption of antediluvian antiquity, here escaped his attention; forgetful that he was writing of professedly antediluvian time, he allows his mind to rest on the period actually passing; whence, moreover, we derive a subordinate inference, not perhaps likely to be contested, which is, that the *Stalla-Purana* itself was composed during the present *Kali-yuga*.

An argument towards the already stated conclusion, arises from the manner in which the *Samunals*, with the *Sora* and *Sera* kingdoms, are spoken of as reviving, together with the *Pandiya-mandalam*, after the flood; notwithstanding so great an interruption to the course of nature. Such statements are irresistibly artificial and arbitrary; and produce the conviction, that *Samunals*, *Sora*, *Sera*, and *Pandiya*, kingdoms are all alike postdiluvian.

The last argument, and a decisive one were the rest wanting, is, that the MSS. translated or referred to, (notes, p. 120.) make *Kulasegara* of the leading MS. (p. 11.) and *Stalla-Purana*, p. 57.) to be a descendant of *Pandion* the son of *Duruvasu*, the son of *Yayathi*, though the genealogical connexion is not minutely traced; but a considerable interval is intimated between *Duruvasu's* son *Pandion*, and the descendant of the latter, *Kulasegara*. Now *Yayathi* is represented as living after the flood; and in the descendants of *Yayathi's* youngest son *Puru*, down to *Pandu*, there is a long list of kings, hereafter to be stated. If we might form a bold conjecture and suppose the interval in two collateral branches, between *Puru* and *Pandu* of the one, and between *Duruvasu* and *Kulasegara* of the other, to be equal, then *Pandu's* so-called third son *Arjuna*, would be contemporary with *Malyathusen*, and his foster daughter. But whether this conjecture be admissible, or requiring, as perhaps it may, to be modified, the conclusion is certain, that *Kulasegara* did not flourish before the deluge; and to place him as high up as about fifteen hundred years before our common era, would be possibly the limit of probability.

From these six arguments, analytically taken, we arrive at the general deduction, that the foundation of *Madura* was long posterior to the flood; and probably not much more than 1,500 years before the Christian era. Many of our readers may perhaps think that the same conclusion, with less gravity, might have been drawn at once, *a priori*, from the known history and peopling of the world. We grant that it might; but, exclusive of the consideration that arguments, from internal evidence for or against an assumed antiquity or authority, are always valid, it may also happen that this work will come into the hands of intelligent natives, whose good is sought, whose mental faculties it is desirable to call into exertion, to see if their writers are accurate, and to whom the dashing mode of conclusion, from

sources of deduction foreign or unknown to them, would be by no means satisfactory. Let our train of inference be followed, and understood, by any one intelligent Hindu, and whether he may or may not like the conclusion, still it will be scarcely possible for him to place implicit confidence in the writings of the *Bramins;* from thraldom to whom it is high time that the native mind begin to emancipate itself; for, until they shake off that heavy yoke, they cannot take the place and station in society, to which among the higher classes of Hindus, not being *Bramins*, their birth, fortune, intellect, and connexions, undoubtedly entitle many of them; and for which it is evidently the wisdom and the wish of the British legislature to prepare them.

CHAPTER II.—SECTION 3.

We now come to a very important epoch of the manuscript, that of the Deluge: arbitrarily fixed, as we have seen reason to infer, but still of peculiar consequence; not only from the magnitude of the subject in itself, but also from the value of all concurring testimonies in different countries to this point. That a general and not a partial deluge is meant, appears, not only from the language of the manuscript itself, but also from its being fixed at the close of the sixth, and beginning of the seventh, *Manu's* rule, or *Manuvantera*. The uniform testimony of Hindu mythology substantiates the universality of the *Manu's* flood, or *praylaya*. The reader may refer back, if he pleases, for his own satisfaction, to notes, pp. 47, 49, where the general doctrine on the subject is stated, from the best authorities. Any particular annotation on the localities indicated by the leading manuscript, will be deferred till the next chapter, and its connected *Tiruvilliadels*, come under consideration. The general deluge is of itself, abstractedly, a point of sufficient importance for some discussion; and it is hoped that what may be offered will not be thought too diffuse.

It is presumed to be well known, that the reality of a general deluge, and the difficulties attending its occurrence, have been matter of much philosophical argument and disputation. Some have contended for partial floods, like those of Ogyges and Deucalion in Greece; a notion quite inconsistent with the existence, almost every where, of sub-terrestrial marine substances. Others, who have felt it of importance to contend for the universality of the deluge, have been greatly embarrassed how to account for so great a mass of waters, or whence to bring them, consistently with ordinary second causes; apart from any direct agency of the First Cause, out of the order of nature. We see no valid objection to such direct agency, and no limit to its power: but are willing to admit the operation of secondary causes as far as may be suitable; fully assured, that the Almighty acts by them, and can, on extraordinary occasions, indefinitely increase their force. However, it will be our first duty to attend to the historical fact itself; and then by possibility to advert to any theory of secondary causes. And we shall use the words *general* and *universal*, as applied to the deluge in a popular sense, until we come, in due course, to define our precise meaning.

That any general deluge occurred at all, has been more than doubted, in the face of geological evidence on the one hand, and of historical testimony on the other. Postponing observation as to the first, we look at the historical state of the question. The learned

J. Bryant, esq., having met with sufficient proof to bring his own mind to a conclusion on the subject, and being also desirous to restore supposed remnants of one great primæval language, entered into an alleged analytic investigation on these, and some connected hypothetical points; resting, however, perhaps too much weight on deceptive etymological derivations. Yet he has placed a variety of facts and arguments before his reader leading directly and inevitably to the conclusion which he wished to deduce; and this is, that ancient custom, traditionary evidence, and written records, concur in testifying that in almost every part of the world there existed traces of the deluge; and that much of the religious observances of ancient nations could be traced to originate in this event, and in a worship of the Sun and fire. To these things he added discussion about early population, and a peculiar people, termed by him *Amoneans*, or *Cuthites*, perhaps not in all points correct; and producing hypotheses, of other writers, still more extravagant. By some, and possibly with justice, Mr. Bryant was thought to lay too much stress on etymological inferences: and perhaps no one more strongly objected on this head than Sir W. Jones himself,* whose extensive knowledge of the Arabic, and also of the Hebrew, languages, derived from, and regulated by, leading radical letters, had taught him that roots may be originally distinct, and the meanings different; though necessarily represented in our confined orthography by the same letters. Hence any and every additional testimony from records of nations yet unexplored would be valuable. The views of Sir W. Jones on this particular may be interesting, though we cannot accord with him in thinking, as he once did, that to support the scriptural account of the deluge from profane authors, is to break down its pillars, and to prop the superstructure with a bulrush; because all ancient evidence that illustrates or corroborates scripture statements is curious and interesting at least, and often may justly be regarded as valuable. From evidence internal and circumstantial, the dissertation prefixed to Richardson's edition of Meninski's Arabic Dictionary, may, it is believed, be conceived as from his pen. The writer of that dissertation, then in Europe, says, (p. 23.) "Ingenious men, if resolved to apply "to profane materials in support of scripture, ought to go to mountainous districts, and to "countries far removed from the possibility of natural inundations: they ought to consider "Hindostan, and other quarters of the world, *where they positively refuse*† *to believe this* "*important era.* Testimonies from such regions would be far more conclusive than hundreds "of volumes from Egypt and Chaldea." If Mr. Jones wrote this paragraph in England, as we doubt not, Sir W. Jones in India contradicted the portion we have put in italics, most effectually: while he honestly yielded to conviction on proof harmonizing with the position assumed in the last sentence. Whether Mr. Jones wrote the language quoted or not, is perhaps unimportant as a question of fact; but, as regards the argument, what Sir W. Jones certainly did write at a later period, is conclusive. With unquestionable integrity, he observes, "Attached to no system, and as much disposed to reject the *Mosaic* history, if it "be proved erroneous, as to believe it, if it be confirmed by sound reasoning from indubitable

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* Particularly in the dissertation prefixed to the Arabic Dictionary; in his third annual discourse before the Asiatic Society; and in the ninth annual discourse: in this last some concessions are made of points contested in the dissertation.

† Stated, we presume, on the authority (now acknowledged to be puerile) of Mr. Halhed.

"evidence, I proceed to lay before you a concise account of Indian chronology, extracted "from Sanscrit books, or collected from conversations with *Pandits*, and to subjoin a few "remarks on their system, without attempting to decide a question which I shall venture to "start, 'Whether it is not in fact the same with our own, but embellished and obscured by "the fancy of their poets, and the riddles of their astronomers.' Again, 'In the reign of this "sun-born monarch, (*Vaivaswata*,) the Hindus believe the whole earth to have been drowned, "and the whole human race destroyed, by a flood; except the pious prince himself, the seven "*rishis*, and their several wives, for they suppose his children to have been born after the "deluge.'

"This general *praylaya*, or destruction, is the subject of the first *Purana*, or *sacred poem*, "which consists of fourteen thousand stanzas; and the story is concisely, but clearly and "elegantly, told in the eighth book of the *Bhagawata*, from which I have abstracted the "whole, and translated it with great care, but will only present you here with an abridg-"ment* of it. 'The demon *Hayagriva* having purloined the *Vedas* from the custody of "'*Brahma*, while he was reposing at the close of the sixth *Manwantara*, the whole race of "'men became corrupt, except the seven *rishis* and *Satyavrata* who then reigned in *Dravira*, "'a maritime region to the south of *Carnata*: this prince was performing his ablutions in "'the river *Critamala*, when *Vishnu* appeared to him in the shape of a small fish, and "'after several augmentations of bulk in different waters, was placed by *Satyavrata* in the "'ocean, where he thus addressed his amazed votary: 'In *seven* days all creatures, who "'have offended me, shall be destroyed by a deluge, but thou shalt be secured in a capacious "'vessel miraculously formed: take therefore all kinds of medicinal herbs and esculent grain "'for food, and together with the seven holy men, your respective wives, and pairs of all "'animals, enter the ark without fear; then shalt thou know God face to face, and all thy "'questions shall be answered.' Saying this, he disappeared; and after seven days, the ocean "'began to overflow the coasts, and the earth to be flooded by constant showers, when "'*Satyavrata*, meditating on the Deity, saw a large vessel moving on the waters: he entered "'it, having in all respects conformed to the instructions of *Vishnu*; who, in the form of a vast "'fish, suffered the vessel to be tied with a great sea-serpent, as with a cable, to his measure-"'less horn. When the deluge had ceased, *Vishnu* slew the demon, and recovered the "'*Vedas*, instructed *Satyavrata* in divine knowledge, and appointed him the seventh *Menu* "'by the name of *Vaivaswata*.' Let us compare the two *Indian* accounts of the *Creation* "and the *Deluge* with those delivered by *Moses*. It is not made a question in this tract,

* The translation seems to be inserted at length in the Essay on the gods of Greece, Italy, and India; and as the address therein given differs, in one or two important particulars, the interests of truth may require a comparison. "In "seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, "in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take "all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled by pairs of all brute animals, "thou shalt enter the spacious ark and continue in it, secure from the flood on one immense ocean without light, except "the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a "large sea-serpent on my horn; for I will be near thee: drawing the vessel, with thee and thy attendants, I will remain "on the ocean, O chief of men, until a night of *Brahma* shall be completely ended. Thou shalt then know my true "greatness, rightly named the supreme Godhead; by my favour, all thy questions shall be answered, and thy mind abun-"dantly instructed."

"whether the first chapters of *Genesis* are to be understood in a literal, or merely in an "allegorical sense; the only points before us are, whether the creation described by the *first* "*Menu*, which the *Brahmans* call that of the *lotos*, be not the same with that recorded in "our Scripture; and whether the story of the *seventh Menu* be not one and the same with "that of *Noah*. I propose the questions, but affirm nothing; leaving others to settle their "opinions, whether *Adam* be derived from *adim*, which in Sanscrit means the *first*; or *Menu* "from *Nuh*, the true name of the patriarch; whether the *sacrifice*, at which *God* is believed "to have descended alludes to the offering of *Abel*; and, on the whole, whether the two "*Menus* can mean any other persons than the great progenitor, and the restorer of our "species."

A little further on, Sir W. Jones gives a translation from an ode of *Jayadeva*, on the incarnation of *Vishnu*, of which the following is the first stanza.

"Thou recoverest the *Veda* in the water of the ocean of destruction, *placing it* joyfully "in the bosom of an ark fabricated *by thee*, O *Cesava*, assuming the body of a *fish*. Be "victorious, O *Heri*, lord of the universe!"

*In another paper he says, "Whatever may be the comparative antiquity of the Hindu "scriptures, we may safely conclude that the Mosaic and Indian chronologies are perfectly "consistent: that *Swayambhuva Menu*, son of *Brahma*, was the *Adima*, or first created "mortal; and consequently our Adam; that *(Vaivaswata) Menu*, child of the Sun, was "preserved with seven others in a *bahitra*, or capacious ark, from an universal deluge, and "must therefore be our Noah." †

In addition to the abridgment from the *Bhagawata*, the Editor would request permission to introduce two statements of the same leading event from the *Baratham*; for that is the common title of Tamil versions from the *Mahabharata*, a great epic, or rather narrative, poem, in Sanscrit, by a disciple of *Vyasa*, written in his name. It is said that there are several versions in Tamil, but the Editor has only seen two of them: one much abridged, being in prose, and indeed in very inferior language; the other poetical, and in *Shen-Tamil*, or polished language. The insertion of both may not only be regarded as corroborating evidence, but as in themselves literary curiosities. The first is the following extract; and it is very similar to one from the *Agni-Purana*, given by Colonel Vans Kennedy, ‡ affording an additional testimony.

—மாறகணடெயன சொலலககேடடுதறம்ராசாசநதோஷபபடடு பினனையுமசொலலுகிறுன ஒய்சுவாமி நீமகானுபாவனபிறமமாணடஙகளெலலாம நாசமான போது மஅநேகமபிறமமாககள படடடமிறநது போயுமபதினறுவயசுபாலகுமாரனைப போலயிருககிறீர் யிநதபபிறபஞசம பிறநதுவளாநதிலயமாகிறது கேடக வேணடியிருககுது சொலலுமையா வெனறுர் மாறகணடெயன சொலலுகிறுன ஒய்ராசாவே உஙகளுககுததோழனுய உறவிலே நலலமைததுனனுப் பிறதானியாயிருககிற யிநதகிஷணனேவன பாததததைததலைமேலவைசசுக கொணடுயிவருடைய அனுமதியினலே நீகேடட கதை சொலலுகிறேன கேளும கிறேதாயுசமதிறேதாயுசம துவாபரியுகம கலியுகமயி

* On the Chronology of the Hindus. (As. Res. vol. 2.) † Supplement to Essay on Indian Chronology. (Ibid.)

‡ Appendix C. p. 432, of his work on Hindu and Ancient Mythology.

ததநாலுயுகமுமபனனீராயிரமதேவ வருஷம யிநத நாலுயுகமுமஒருககாலதிருமபினு
லஅதுவோருமகா யுகமெனறுசொலலபபடும. அபபடிககொததமநாயுகம ஆயிரம
திரமதிருமபினுலபிரமாவுககு ஒருநாள அநதநாள முடிகிறபோது பூமியிலே நூறுவ
ருஷம மழையிலலாமல கருபபாம அபபோ சூரியன யேழுசரீரநதரிதது ஆறுகளகு
ளஙகளகிணறுகள சமுததிரஙகளையெலலாம வறறடிபபான அநத கிரணஙகள அகனி
ஸ்வருபமாய மகாவாயுவினுலேபெருகி மலைகள காடுகளையும மூனறு லோகஙகளையு
ம சுடடுபபோடும அபபோ கறுபபும வெளுபபும செகபபும மஞசளுமயிநதவறன
நகளான காலமேகஙகள மலைபோலே வளர்நது ஆகாசமெலலாம நிறைஞசு யிடிகளு
டனேகூட ஆனைததுமபிககைகள போலே பெரியதான மழைகள பேயும அதினுலே
லோகஙகளெலலாம யேக சமுததிரமாயிருககும. யிநதபூமி மெததவுமுழுகி செல
லுபபமாம. அபபோ திககுகள விதிககுகளெனறு அறியபபோகாமல மெததயிருள
கபபிககொளளும. அபபோ பிறமாவினுலே அனுபபபபடட காறறு வநது அநதகா
லமேகஙகளை தீர்ததும அநத காறறை பொசிசசுக கொணடுபிறமாதேவன பொறறு
மையின பேரிலபளளிககொணடுநிததிரைபோவான.

தறமாராசா வைவசுவதமனுவுககு யெதிருலே பிறபாவமுணடாசசெனறு கேடடா
ர். மாறகணடயன சொலலுகிறுன. முனனேசாஷிசிராஷி மனுவநதரததிலே வைவ
சுவதன பதினுயிரம வருஷம விஷ்ணுவை நோககி தவசு பணணசசே அவன முழுகுகி
ற ஆறறிலே ஒருமீனகுடடி வெளியேவநது அயயா நான சினன மீனுனபடியினுலே
பெரியமீனகள முழுஙகிபோடட போகுதெனகிற பயததினுலே வெளியே வநதேன
யெனனைககாததது இரடசிசசு வேறேயொரு யிடததிலே வைசசால உமககு நான பிறதி
தியுபகாரம பணணுகிறேனெனறுசொனனது கேடடு ஆசசரியபபடடு அநத இராசா
தனகமணடலததிலே விடடான. அநதிககுததானே அநதகமணடலம நிறைஞசு அ
நத மீன தனககு இடமபோதாதெனறது பெரிய பானையிலே விடடான. அதுவும
நிறைஞசது பிறககொரு கிணறறிலே விடடான. அதிலேயும யிடம போதாதெனற
தறகு ஒரு யேரியிலே விடடான. அதுவும நிறைஞசபிறகு சமுததிரததிலே விடடா
ன. அநத மீன லஷிஷம யோசனைதூரமவளர்நது ஒய ராசாவே யினனையிலே நாளை
யிலே பிரளயகாலம வருகுது. அபபோ சமுததிரங களெலலாம ஒனறுயபபோ
ம. ஆனபடியினுலே யெனனிட மாயையினுலே ஒரு கபபல நிர்மிசசு உனனணடைக
கு அனுபபுகிறேன. சததரிஷிகளுடனே அநதககபபலிலேநீ யேறிக கொணடு அ
நதபபிரளய காலதது இராததிரியிலே யெனனை நினையும நான வநது கொமபினுலே
கபபலைத தாஙகிககொணடு உனனையும முனியீசுபரரையும இரடசிககிறேன யெனறு
சொலலி காணபியாமல போசசுது.

அதின பிறகுபிரளயகாலமாய சமுததிரஙகளெலலாம ஒனறாசசுது. அபபடியே
கபபல வநதுது. இராசா சததரிஷிகளுடனே கபபலின மேலேறிக கொணடு அநத
மீனை நினைததான. அது வநது தன கொமபுகளிலே கபபலைத தாஙகிககொணடு யிரு
ககசசே அநேகமாயிரம வருஷம அநதபபிரளய சமுததிரததிலே கபபல மேலேப
பபபடாமல யிருநத பிறகு அநதமீன பிரளய ராததிரிவநதது. இதோ யிமவதப
ருவம இதின சிகரததிலேகபபலை ககடடிவைசசுககொணடிருஙகளெனறுசொலலி வே
தஙகளை திருடிககொணடு போன இராஷிதனைக கொனறு போடடு வேதஙகளை யெடு
ததுவநது பிறமாவுககுககொடுதது. வைவசுவதனுககும சததரிஷிகளுககும ஞான
உபதேசம பணணினபடியினுலே வைவசுவதன மகா னுபாவனுனுன. இநத கதை
கேடடவர்களுககு நினைததகாரியமெலலாம கைககூடும.

TRANSLATION.

"—*Dherma-rajah* on hearing the narration of *Marcandeyen* was glad. He again said, "'O my lord, most learnedly illustrious, you are in appearance like a youth of sixteen, "notwithstanding that in your time all the worlds have perished, and many *Brahmas* have "died. I am desirous to hear of the birth, growth, and destruction of this world, (or age). "Be pleased to tell me.' *Marcandeyen* replied, 'O king! placing on my head the foot of "this chief, the god *Krishna*, who is your friend, and in relationship your brother-in-law, "by his assistance, I will tell you the narrative which you desire.—Be pleased to listen. "The *Kiretha*, *Tiretha*, *Dwapari*, *Kali*, *yugas*, comprise twelve thousand years of the "gods. The revolution of these four ages makes a *Maha-yugam*. The lapse of a thousand "such great ages is a day of *Brahma*: when that day is about being accomplished, the "earth will be parched by reason of a want of rain during one hundred years. The sun, "then increasing seven times in size, will dry up all rivers, lakes, wells, and seas. These "rays of the sun, like flame, being acted on by a strong wind, will burn up mountains, forests, "and the three* worlds. Afterwards, heavy rain-clouds of various colors, black, white, red, "and yellow, rolling together and increasing like mountains, will fill the visible heavens; "attended with thunder and torrents of rain, with the streams comparable to the trunks "*(probosci)* of elephants. Thus all the worlds will become one vast sea: this earth, being "submerged, will present the form of water. The cardinal and subordinate points of the "heavens being undiscernible, a thick darkness will cover all things. Then a wind, sent "by *Brahma*, having come and driven away the clouds, the god *Brahma* will swallow up "that wind, and reposing on the golden *lotos* will go to sleep.'

"*Dherma-raja* inquired how was it that *Vaivasutha-manu* became renowned? *Marcandeyen* answered, 'In the *Manuvant ra* (or rule) of *Sas'tasi-rasha*, when *Vaivasutha* was "performing a penance of a thousand years in devotion to *Vishnu*, he was on one occasion "bathing in a river, when a young fish leaped out and spake—'Respectable man, because "I am small the large fishes are seeking to devour me, for which cause I am come out of the "water: if you protect and deliver me, and put me in another safe place, I will render you "an adequate return.' Being astonished at this request, the said king put the fish into a "small pitcher. At evening of the same day the pitcher was filled by the fish, which, on "applying for more room, he put into a large earthen water-pot. The fish having also "filled this vessel, he put it into a well. This even not affording room enough, he put it into a "lake; and on that becoming filled, he placed it in the sea. Thereupon the fish grew to the "bulk of a hundred thousand *yojana*, (or one million of miles). It then said, 'O king! to-day "and to-morrow a time of deluge comes on; then all the seas will become one. But having "formed by my divine power a floating vessel, I will send it to you; whereupon, in company "with the seven *rishis*, ascend thou the ship, and in the night of that flood-time think on "me, when I will come and bear up the vessel with my horn, (or tusk); and will save both "you and the holy men who accompany you.' So saying, the fish disappeared.

"Afterwards the seas became all one in the flood time. Accordingly the floating vessel "came. The king, together with the seven *rishis*, went on board the vessel, and thought on

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* *Swerga, madhyam, pathalam*:—upper, middle, lower.

"the fish. That having come, bore up the vessel with its horn; and after they had continued "many thousand years in that vessel on the deluge-sea without fear, the fish said, 'The "night of the deluge has come. See here the mountain *Imaut;* fasten the vessel to its peak "and remain.' Saying thus, it proceeded to kill the giant that had stolen the *Vedas;* and "having taken the *Vedas*, it restored them to *Brahma.* And because it gave spiritual "instruction to *Vaivasutha*, and to the seven *rishis*, *Vaivasutha* became learned and illus- "trious.' Whoever hears this narrative, the thought of his mind will be accomplished."

Such is the simple account of this great event, with the usual Hindu accompaniments. The Tamil scholar, accustomed wholly or chiefly to the college orthography, may consider the style mean or low; it is, however, a tolerable specimen of the native mode of writing the *Kodun-Tamil*, without particular care as to orthographical niceties, reserved chiefly for the *Shen-Tamil*, or perfect dialect, and for the labors of poets.

Dherma-raja's son, or *Yudishthir*, was the elder brother of the five *Pandus*, and the nominal hero of the *Mahabharata.* A brief allusion to the story of *Marcandeyen* may be seen in the note at the foot of p. 91. *Brahma*, it must be remembered, though very long lived, is mortal; and the long sovereignties of many *Brahmas* is here stated to have passed before the flood, specifically alluded to: he only reposes during the evening-time of each flood as it occurs during his life. The description of the flood savours of a poetical origin; but the alleged cause of the ignition of the world is adequate to the effect; supposing only such an approach of the earth towards the sun as to increase its visible diameter seven times, and thereby amazingly augment its power, when taken in connection with the earth's atmosphere. To admit the supposition, we must also suppose the earth changed into the state of a comet, when all the rest might follow by natural laws; for the earth would become surrounded by an immense volume of hydrogen-gas, and then the transit of the ignited comet through distant regions in projectu from the sun, would cause this atmosphere to attract or absorb oxygen, if it exist in space; and then heavy clouds and torrents of rain, and a deluge would be the inevitable consequence. And there would of course be night, of the darkest shade, during the aphelion progress of the comet in orbit. Our readers will accept all this as playfully written; though written not without some wonder how the sage of the *Mahabharat* came to give a theory of the deluge only to be explained by resolving the earth into a comet.

It is to be observed, that the extract makes *Sashasi*, (or *Sachasa*,) to be the sixth *manu;* agreeing with the extract (Notes, p. 49.) from the laws of *Menu.* In what follows, we have probably the substance of the *Matsya-Purana*, or mythological narrative of the first incarnation of *Vishnu*, in the shape of a fish, for the purpose of recovering the *Vedas;* thereby indicated to be antediluvian productions. The reader should not without notice pass by this amazing fish of a million miles. It is a small key to open many intricate wards. The Hindus generally indicate magnitude, especially of unknown extent, by something certain to be large enough. A million of miles may accord with their magnificent seas to each *dipa;* but ill accords with the circumference of the earth, which is only about twenty-five thousand miles. The ship, or ark, is said to be formed by the *mayai* of the fish, or rather, of *Vishnu.* This word *mayai*, does not always signify illusion; but has a more frequent use (apart from the *Vedantists)* to denote miraculous agency. In this point, and in the number of holy men

accompanying *Vaivasutha*, it differs from the narrative in the Book of Genesis; but for the rest, it is as fair and accurate a Hindu representation of the flood as could be rationally expected by any one accustomed to their books. And the rock in the vast ocean, or peak of Mount *Imaut*, must denote the same locality with Mount Ararat; but whether this be the Ararat of Armenia, or some peak of the Scythian Imaus, the Editor will not hastily determine. He is not aware of any thing conclusive in the sacred narrative itself (apart from commentaries) which would unalterably restrain the locality to the Armenian Mount Masis: but he would not be understood positively to maintain an assertion contrary to the more usual opinion. Certain however it is, that the ancient Imaus, dividing the two Scythias, (or intra Imaum and extra Imaum,) is not in Armenia. The reader who would wish to follow out such an investigation, may refer to an inquiry into the true site of the Mosaic Ararat reserved for the Appendix to this volume.

The following is the poetical and ornate account. Both strophe and antistrophe (if such terms can be applied) are given; for though the former stanzas briefly narrate the deluge, the others are curious for the matter, as unfolding some of the tenets of the *Vaishnavas*, or worshippers of *Vishnu*. The extract harmonises, in some particulars, with the *Narrayana-Upanishad* given by Colonel Vans Kennedy.*

என்ன முனனர் மிருகணடா தநத வனியம் பவெனறி புனைகினற வே - ன
மனனர் மனனன றனமைநதனின புறமகிழநது பினனிது மொழிநதன - ன
பனனு நின சொன மறை யனறி யுனனு மொரு பணபு வெறு முள தோவே ன
வினனு மொனறெனறு சிநதை தஙகுமிதை யினறு தநதருள வழுஙகு வா - ய
ாக

ஈசனைபபார்வி வநதவருசநம னெருச வெனறலகடஙக - - - - ழு
நாசமுறறிடினு முறறுணர்நதுயிர்நலிததிடா வரமியஙகுவொ - - - ய
நேசமுறறனனம டஙகலகறபமது நெருகினறபொழுதெவவண - - ண
காசினிபபனு யிர்மாளுமிஙகனிதுகட டுனாதநி யெனவொதுவா - - - ன
ாய

நாலுசஙகளு மொருஙகுகூடினது நாமமெயதுறுமகாயு - - - - க
மெலு மலவுகமுமாயிரஙகளோ ரிரணடயனறின மிதெனபார - - - ன
மேலுறும பகலிலவானவர்ககாசர் மெவுமீரொழுவர் தீர்வார - - - ன
மூலமொனறு மலர் வெதனுககிவுமுடு மாயிரமுகததி - - - - னே
ாயக

பலவுயிரதொகைபாபபனிஙகி யொருபஙகயத தனிமலர்ககு - - - ளே
யலவினிறறுயில பொருநதுமூவுலகழிநது வானவர்வ ாமபுதீர் - - - ந
தொலலெணககடலொவிதது மெருவையுறச சிாததளவிறுககி - - - மே
லெலலைமுறறுமுற மூடிருடபுனலின யாறெருததனுமிருநது ளே - - ன
ாயஉ

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* Appendix C. p. 442 of his work.

அணட பிததிகையினளவு நீரலததிநது கூறவொருபொருளி - - - லை
கணடு புதறியிகநொந்திளைபபினிருககைவறசியுறபோதினி - - - நீ
கொணடலொததிரு மேனியோ டொருகுருநது பசசையிலைபீதுவ - - ந
தணடி நிறகவது கணடெனககு மனமாதரததின மகிழவான - - - தே

௱௰௩

மாதவததினுருவான நீயுடல வருதத மாறிடவிருததியெ - - - ன்
காதலுறறவுதரததினெனறு கனிவாயதிறககவதினையதினே - - - ன்
பூதலததிலேடனேசஞால மவர்புநதியேறடுற விருததலக - - - ண்
டாதரததிலேடு சிநதைசெயதவன கடடிலெணணில பகலவைகினே - - ன்

௱௰௪

மீளவாயவழி திறககவநது புனலவேலையிற குதிகொளசாலையி - - - ற்
றுள தாமரைமலர்சசெவவாயுடை தனிககுருநதின முகநோககி - - யே
யாளுமெநதையென் வநதிளைதத பொழுதாதரிதது திவியாயிறுய - - க்
காளமேனியுடையா யுனவாறு புகலெனறு காதலில்வினவினே - - ன்

௱௰௫

கருணையஙகுழவி நகைபுரிநதுலகுகாக்கு நீலமணிவணணனை - - - யா
னிருனெருஙகு புமடஙகலம் புனலிசைநதுளைதது யாவிளைககு மெ - - ன்
றுருகணைநதன் திளைபபகறறினனியற சியினறியினியெனறுமி - - வ்
வருணவாதை துடாதெனசசொலி வரஙகொடுததிது விளம்பினு - - ன்

௱௰௬

காலமேற சிலகழிதத பினனொழுகடலுமாதிமுமேருவு - - - ம்
ஞாலமுறறு மூளதாகி நான முகனலஙகொள கணடியில் துறககுமி - - க்
கொல்முறறு புனலவறறு மஞசலெனவககுருநதினுருவான்வ - - - ன்
சால்வெற கருளபுரிநதிசைககுமொழி தனனிலெனறுயர் தவிர்நத - - தே

௱௰௭

வெறு

நிரை படுகருணைசெர் நீலமேனியெ - - ன
றுரைபடுகுழவியை யுகநது நோககி - - யே
மரைபடுநினனுதரததின மாயகைபொ - - ற்
கரைபடவரியன கணடு ளெனியா - - ன்

௱௰௮

எழ்கடலெழ் முகிலெழுமாத - - - வ
ரெழ்கிரி யெழுதல மெழுமாதர் - - - க
ளெழ்நதி யெழுல கெழுமா மரு - - த்
தெழ் வகையாருயிர் யாவுஙகணடுளே - - ன்

௱௰௯

பாதல மாயிரம பணுமுடிதத - - - லை
யொதியர் மாசுணமுயர் தவதத் ரே - - ர்
காதல வின மீனுடன கனகமெரு - - வு
மாதவா நினதிருவயறறிற கணடு ளே - - ன்

௱௨௰

சுருதியி ரோசையுந தொகையின மாதி - - ர
வொருதனி யோசையு முளாகரு மாகம - ந
தருதிற லொசையுந தாழ்விலேனோநா - - ற
பெருமி தவொசையும பிறழுதல கேடடுளே - ன்

௱௨௧

கணடவிபபரி சினை ககருததிற றெர்நதில - ன்
கொணடன்னைய மென் குறைகமா - - - வே
யணடமுனனுட்படு மாயவாறெ - - - வா
முணடக வாயினுய மொழிய வெணடுமா - ல்

௱௨௨

எனறியான வினவவாவிலையின மீது - - று
மனறிலம பைநதுழாயமாலைவான - - - வ
னனறுன்கருள் தெவாந விலவன கெடடியெ - ன்
றெனறிய கருணை யாலுளாததன மெயினு - ன்

௱௨௩

பூர்ண நாாததிற பொருநதிககாதத - - வா
ஞாண்ணெனப் பெயா கொளவனுடொ - - று
மாாணனுயுல காகதி மூனறுக - - - ட்
கார்ணனுகி யெகழிபபன காணமி - - ரே

௱௨௪

மணடலம பாதமாயவானமேனியா - - ய
முணடகன முதவினோ மொழியுறுபபதா - ய
பணடநலவதனமாயபருதிமாம - - - தி
விணடிருவிழிகளாயவிளஙகுவெனியா - - ண

௱௨௫

வனறிறனமருபபிலை வயஙகரும பெரு - - ம
பனறியாயிபபெரும பர்வைகுழ்பு - - - வி
நினறிடர்நததல பாதலஙகணிஙகி மீ - - ண
டனறு வநதெயதிய வமல னுன - - - லா

௱௨௬

உடுக்களைக்கொள் கடேனூறலங்க - - - லச
யடுத்த மாருதங்களே சுவாசமாக - - - வே
கடுத்தி கழ்னந்தனமெற கடலினுப்பணி - - - ற
படுத்தறிது யிலமர் பர்மனயான் - - - ரோ
௱௨௭

அகிலமு மெருவுஙகடல களான - - - வு
மிகனுறுவனாகளு மெநதியோர் பெரு - - - ம
புகலருமபாநதளாயப்பொறபிறுயி - - - ர
மிகவொளிர் சிரதமொடுமவிளஙகு வென் - - - மொ
௱௨௮

பணமொரு மநதர்மபடுததுவாருதி - - - த்
துணடயிர் மதிதமெதிர் தான்வர்ககுல - - - ம
விணடிட நீககிவிணண வர்ககுவெணச - - - தை
புணடிதநதுதவிய வொருவனுன - - - ரோ
௱௨௯

இயஙகுமிபபெருமபுன்விாவு தீர்நது - - - பூ
தயஙகனவுருவமாயச்சவர்நது தார - - - ணி
முயஙகுமெழுல் கிறமுடிவினீககுவ - - - ன்
வயஙகுமிவவுல் கினைவைபபன் மீளவு - - - ம
௱௩௰

முகததினும புயததினுமுதற கவானப - - - த
யுகததினுமீளவு முயய நலகுவ - - - ன
மிகுததநலவேதியாா திமெயத - - - ரு
மசததுவமுடைய நாலவருணத தொகை - - - மெ
௱௩௧

அகநதையுஙகாமமு மருஙகுரொத - - - மு
மிகுநதமாற்சரியமும விடுததமெல - - - வ
ரிகமபாமிரணடினு மெனததாள்க - - - ளை
சுகநதருமெனறெமைததொழுது போறறுவா - - - ர்
௱௩௨

எனனைவிடடொரு பிரபஞசமிலலையி - - - ங
கனனநறபிரபஞச மனறியானி - - - மொ
னுனனுமெனன கததினும்புறதது முணட - - - மொ
சொனனமணநதர் சுவறகமாதிக - - - ள
௱௩௩

அறநதலை சொலையினும மார்தம்மு - - ழை
மறநதலை சொலையினுமறு விலாருயி - - ர்
சிறநதலைபடுகினுந தோறறிததீர்க்குவ - - ன
பறநதலை யெதிர்நதசூர் பாழ்படுததி - - யே

௱௯௪

மூநதிநாவுகஙகளின மொழிநதசிரற - - ம
பநதநீஙகாவகை பரிகருமபானமை - - யா
யிநதுவெண்மையுரு சிவபபீசைதத நீலமு - - ம்
விநதைசேர்பீதமுமேனி கொளவரு - - வ்

௱௯௫

இநதநலவிரணிய கருபபனென்னு - - - டை
யுநதியினுதிததவனுறஙகு கஙகுலவா - - - ய்
சநததமிவவணந திகிரிதாஙகி - - - - யே
பைநதிறலுத கததிறபயில வன்பண்புளா - - ய

௱௯௬

ஞானமாமுனிவரும பிறரும நமபெரு - - ங
கானமாயகையை ககணாகாணவலல - - - மோ
மொனசிறசுருவநன முனிவநினவ - - - யி
ஞன்நறகருணையால்றிய வோதினே - - - ம்

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TRANSLATION.

Thus spake the descendant of the *rishi*, *Marcandeya* ; and the son of *Dherma-raja*, being himself the ruler of kings, possessing the conquest-giving arrow, was rejoiced. Again he said, " What you have spoken has equal authority with the *Veda*, and must be no otherwise regarded. But there is a further inquiry arising in my mind, can you graciously satisfy it ?

O benevolent sage ! who, by worshipping the Supreme Being, didst conquer death, by his losing * his power when he came to destroy thee ; thou that knowest all the circumstances which occurred while the world was being destroyed ! I have a desire to learn how all living things were annihilated when the night of *Brahma's* day was advancing : tell me this."— So freely spoke the king. The sage replied :

" The four lesser ages joined into one become a great age *(maha-yuga)*. And further, it is considered that two thousand of these great ages make a day of *Brahma*. One thousand of these ages were his night, during which time the first-born *Brahma* dwelt in the *lotos* flower ; at which time fourteen kings *(Indras)* of the celestials had died.

The night of *Brahma* being come, and he, having discontinued the production of many

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* See note, p. 94.

generations of living beings, was sleeping in the *lotos* flower. Then the three worlds (upper, middle, and lower,) were destroyed; the celestial inhabitants had expired; the sea, roaring with a great noise, flowed over the highest peak of the mountain *Meru*, reaching even to the heavenly expanse; and all places were shrouded and veiled with its dark gloom. I alone survived.

Water only excepted, no inanimate thing had existence, even unto the walls of heaven: seeing this state of things, with deep anguish of mind my eyes became weary, and while sinking into half-torpid insensibility, a very handsome child, on an *ala* leaf, resembling a cloud, came near, and seeing it, my soul was rejoiced.

"Thou, of the penance-making form! to remove thy distress enter into my body." Thus spake the child, opening its rosy-coloured lips; and I entered by its mouth. I therein saw the earth, with the forms of many other worlds; and, contemplating these with satisfaction, while reflecting also on what I saw, I remained thus enclosed during unnumbered days.

On its again opening its mouth, I came forth again into the flood; and regarding the being who had saved me, having the red mouth like the *lotos* flower, with the countenance of a child incomparable, I inquired, with eagerness, "O my father! who didst succour me when weary—Tell me, O thou, possessing the dark-coloured form! what is thy character and circumstances?"

The gracious child, smiling, (replied,) "When the darkness had increased, I, *(Vishnu-Narrayana,)* who preserve the world, and have the colour of the sapphire, approaching to thee, delivered thee from the trouble occasioned by the deluge; but in future, even for ever, this distress, caused by the overflowing waters, cannot occur again." * Thus it gave me assurance: and further added—

"Fear not! for when a short time more has gone by, *Brahma*, the author of good, † again opening his eyes, will re-produce the seven seas, ‡ the (eight) points of the heavens, and the earth; when this azure-tinted deep will become dried up, (or restrained)." Thus, greatly favoring me, spoke the being having the form of a child; and by these words which he had spoken my grief was removed.

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* Compare Genesis ix. 15.—"And the waters shall no more become a flood to destroy all living things."

† "That memorable hour of wondrous birth,
When the dread Sire, on emanation bent,
And big with Nature, rising in his might,
Call'd forth creation."——*Young*. *The Complaint*, Chant. 1. 202–5.

"——for this glorious end
The Almighty, rising, his long sabbath broke,
The world was made, was ruin'd, was restor'd."——*Ibid.* Chant. 7. 1030.

We could wish, that the eastern, had still more closely resembled the western, poet.

‡ The seven seas have been specified in p. 7. The points of the heavens are the four cardinal points and four intermediate bisections, each said to be under the care of a celestial guardian.

Altered rythm.

Regarding with gladness the child termed possessor of the blue form, exercising dignified favor, I said, "I have seen within your *lotos*-like form illusory types of innumerable things.

I have seen the seven seas, the seven clouds,* the seven *rishis*, the seven mountains, the seven *dwipas*, the seven celestial females, the seven rivers, the seven worlds, the seven physicians of the gods, the seven *genera* of things—all these.

O divinity! within thy splendid form, I have seen the inferior world, the lofty *Athi-seshan*, styled the thousand-crested crown; I have seen the elevated the penance-making men, the stars desirable to look on, and the golden mountain *Meru*.

I have heard the sonorous sounding voice of the *Vedas*, the echo of innumerable modes of prayer, the voice of the *Agamas*,† and the resonance of other sacred books innumerable.

Attending to these without full comprehension, I am in doubt. O thou, having the *lotos*-coloured mouth! supply my deficiency, and explain to me, I implore thee, the import of all the various and illusory forms of things in the universe within thee."

Thus I besought him. He, the divine being, possessing the odour of the green *tulsi* garland, who was reposing on the *ala* leaf, said, "It is well.—I will tell you these various things.—Listen!" Thus preparing me, he alone replenished with favor, proceeded—

"Understand, my name is *Narrayanen*, ‡ because I preserve the world, thus enclosed within

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* The predilection for the number seven is here obvious. The seven clouds are named from Sanscrit words, respectively denoting, a gem, water, gold, a flower, sand, stone, fire. The seven *rishis* are specified, p. 50: the seven mountains, p. 9: the seven *dwipas*, p. 7. The seven celestial females are, *Abirami, Mahesvari, Gaomari, Narrayani, Varahi, Indrani, Cali:* their respective vehicles are, a swan, a bullock, a peacock, a kite, a lion, an elephant, an evil spirit; and their arms, the *veda*, the bow, the spear, the wheel, the plough, the *discus*, the trident. The physicians of the gods, otherwise called *Aswini-dever*, are two in number, and of fabulous origin. In speaking of seven, the verse is obscure.

The seven kinds of birth, or *genera*, are, gods, men, beasts, birds, reptiles, subaqueous creatures, inanimate things. Whether the celestial types, or patterns of things, so conspicuous in the philosophy of Aristotle, were derived by him from an eastern source, seems open to legitimate inquiry.

† The *Agamas* are appendages to the four *Vedas*, and treat on various subjects of natural and moral science, as far as known. The twenty-eight *Siva* books, for example, are termed *Agamas*.

‡ *Narrayanen* is compounded of நாரம் *(naram)*, water; அயன *(ayana)*, a place or way *(motus aut locus)*; and ன் *(en)* is simply the usual termination of masculine nouns in Tamil: so that the word signifies "one being in the water;" or "one moving in the water," as Sir W. Jones renders it. The idea conveyed is however different from the magnificent image in Gen. i. 2. "VE RUACH ELOHIM MERACHEPHETH NHAL-PHENEYI HAMAYIM—And the Spirit of God moved on the face of the waters." This passage would be perhaps capable of being rendered, "A strong wind passed over the surface of the deep;" but should any important point be considered to be sacrificed by such a rendering, as perhaps it might, then the passing of the Spirit of Elohim over the face of the waters is a very different thing from "abiding," or "slowly moving, in the waters." The figure here almost makes one suspect the ARK to be poetically transformed into a divinity, a change which the learned Bryant has made something more than probable with regard to the mythology of other nations

me, and am surrounded every where by water. At the same time, I am always *Brahma*, producing the world; and, as the three-eyed *Siva*, I shall destroy.

The earth is the place of my feet; the heavens are my form; *Brahma* and the gods are my members; my countenance is the primæval light; the sun and moon are my two kinds of eyes: with this splendor I shine forth.

As an immense boar * possessing power, by my club I divided the earth, surrounded by this large sea; and passing below to the inferior regions, thence returning, possessing beauty—I am he.

I am *Paramen*, (the heavenly one,) whose ornamental garland is formed by the stars, the zodiacal mansions, and the nine planets; the winds are as my breath; I repose on the venom-bearing *Athi-seshan*, in the midst of the sea; sleeping, yet not unconsciously, but knowing all things.

With the brightness of the splendid thousand-headed snake—which is vast beyond expression, supporting the earth, the mountain *Meru*, the seas, and the mountains, having strength—I shine forth.

I alone am he who placed the mountain *Mandira* in the midst of the seas; churned † them like cold curdled milk; destroyed the *Racshasas*, adversaries of the gods; and helping these, gave to them the white ambrosia adapted for food.

And after the night of this great flood, now covering all things, I will replace the shining universe, by removing the waters; and by taking it out of them, I will re-produce the earth, and the seven worlds; together with my splendid fiery form.

I will again establish four divisions of *caste*, the eximious *Bramins*, and the others; truly possessing glory, in the face, in the shoulders, in the thighs, and in feet.

Those ancient men who forsake pride, desire, and anger, adore me; worshipping my feet, that give health, both for the present time and for futurity.

Without me there is no world; nor do I exist apart ‡ from this goodly world. Within

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* The allusion is to the *Varaha-avatara*, or incarnation of *Vishnu* in the form of a boar.

† This churning of the seas, was in order to produce the *Amrita*, or food of the celestials. It is connected with many apparently inane fables.

‡ This is clearly the doctrine of the *Anima-Mundi*; maintained also by Plato, Spinoza, Bolingbroke, and others: as for example:—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."——*Essay on Man*, Ep. 1. sec. 9.

It is singular that Pope, while putting into polished versification the system of another man, did not apprehend its meaning.

me resides thought; and exterior to me are the before-mentioned earth, and paradise, and connected things.

If justice be perverted, and the moral force of the gods be diminished; and if their life, being without guilt, be troubled, (i. e. by means of austerities of evil beings); then I become incarnate on earth, oppose the adversaries of the celestials in the scene of contest, and remove the distress of these by destroying the former.

Preserving by my nature the virtues (or attributes) of the before-stated four ages in due order, without failure; my form possesses the whiteness of the moon, with its red and its azure light, together with its beautiful colour of gold.

O thou, of the good disposition! thus shall I always be—holding the *Chakram**—abiding in the green water—the god *Brahma* dwelling in (the *lotos* springing out of) my navel always during the night of his sleep.

O good *Muni*! we have spoken these things, seeing there is benignant favor towards thee, for thy information concerning our inexpressible immaterial form; but can even the great and wise *rishis* perceive the shore (or boundary) of my immeasurable illusive immensity?

It may be remarked, that here we have a *genuine* † hymn concerning *Narrayana;* calculated strongly to produce the idea, that it is a poetical attempt to describe an immaterial being of boundless immensity by sensible figures and images, borrowed from the most magnificent images in the creation; and, at the same time, intimating an admitted failure in the attempt. As such, it may be taken for a declaration of the unity of the Supreme Being; resolving creation, preserving, and destroying, into acts of power; and reducing every other species of spiritual nature to a subordinate and created existence, even as—

> "Myriads of spiritual beings walk the earth
> Unseen; both when we sleep and when we wake."

The process of such personification is, however, highly fraught with danger and deception, as the practical result has proved. Apart from its worst result, gross and debasing polytheism, the more refined *Vedanti* system hence resolves all things into illusion; and lowers the Supreme Being into the mere Platonic *Anima-Mundi;* a conclusion very easily drawn from the foregoing verses. As regards the leading fact of the deluge, we find the writer obscuring circumstances stated in other versions of the *Baratham*, and leading to a suspicion, as just before intimated, that the ark was turned into a personification of the preserving

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* The *Chakram* is the wheel or ring, which being whirled and elanced from the fore-finger cuts its mark in two.

† Which the reader, if he choose, may compare with the *artificial*, though highly poetical, Hymn to *Narrayana*, by the great Sir W. Jones. Unaffectedly sincere as is our admiration of that splendid genius, if we dare hint at a fault, we think it might pertain to his hymns to the Hindu gods: at least, such hymns should have contained only purely native ideas, and the scriptural or Christian ideas borrowed and blended therewith, as in the hymn to *Narrayana*, should, we think, have been distinctly indicated by difference of type, or express marks of quotation.

deity, and the sage *Marcandeya* seems identified with *Vaivaswata*, or Noah; saying nothing of other persons preserved, which may be considered as an omission, not a denial.

As regards the poetical imagery of these stanzas, some expressions are striking; and perhaps particularly so in the seventeenth stanza. But for the rest, the mixture of metaphor, and confusion of ideas, are very great, calculated, as we should suppose, to leave on the mind of a native the impression of the sublime only because obscure; but not bearing trial by severer rules, which however it would appear hypercritical and superfluous here to attempt to apply.

Further comment will not be needed as to the historical fact of the deluge; but some additional discussion as to secondary causes may, perhaps, impart interest and usefulness to this work; and may in consequence be tolerated, even if not approved.

Various theories concerning the earth, and the proximate causes of the deluge, our readers will know have existed; formed partly from induction, but too considerably from mere hypothesis alone. Dr. Burnet's opinion is perhaps the most fanciful, and least supported by evidence. This was his supposing the surface of the earth to be a mere crust or shell, which broke and fell into the mass of waters beneath; but carrying also great quantities of air, hollow reservoirs were formed by the internal resistance of the air, into which the waters retired, leaving the surface of the earth broken by mountains and other irregularities. On such a theory, a word of commentary need not be wasted. Mr. Woodward, who partly followed Burnet, stated some facts as to the existence of fossil shells imbedded in rocks; whence he inferred, that all things were once in a state of fusion, and settled down according to their specific gravity; which inference is, however, defective, as the various geological strata do not follow the order of specifice gravity. Buffon thought, that we inhabit only the ruins of a world; over which, from the nature and position of fossil remains, the waters must long have brooded; and considering that the ocean has an alleged flux from east to west, he thought that thus the sea and land may have changed places. His theory of induction, though defective, yet is founded on more facts than those of others; and we consider it to be an approximation towards the truth. The Neptunian and Wernerian theories of the earth do not bear much, we conceive, on the proximate causes of the deluge. Mr. Penn * supposes, that the ancient habitable surface of the globe was submerged, at the deluge, beneath the ocean; and that the present continents, which before formed the bed of the sea, were, by a subsidence of the old ones and the retreat of the sea to its new bed, made the future residence of man. The objections to this view, arise from the idio-topography of the four paradisaical rivers, and from the fossil remains of *land* animals found largely imbedded in the present surface of the earth. This latter objection will be easily removed by what follows; but the identity of site of the four rivers of Eden, must be carefully examined in the sequel; for it might, unless found to be capable of fair and honorable interpretation, have power to upset any deduction not including itself: and we cannot permit ourselves, with Mr. Penn, to consider the account of these rivers in the Mosaic narrative as a "marginal gloss." Reserving therefore this objection for the present, we advert to a system which, we believe, ranks La Place at its head; though we are constrained, from wanting the works of that astronomer, to derive the foundation of our remarks from a subordinate source.

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* Comparative Estimate of the Mineral and Mosaical Geologies, *apud*, Mansford's Gazetteer—Art. "*Eden*."

The orbit of the earth not being a circle, but an ellipse, with the sun in one of its foci, causes the earth to be four millions of miles nearer the sun at the end of December than it is at the end of June. The sun, at the end of the former month, is vertical over 23° S. latitude. At that time its apparent motion is accelerated, and its well known action on the waters (as in the ordinary case of tides) much increased; as stated, to the extent of one fifteenth; to counteract which, the earth travels three minutes of a degree *per diem* more rapidly than at the time of aphelion, at the end of June. Thus the sun, which exercises an increased power on the earth's motion, has a much greater one over the fluid mass of waters. The effect, as asserted, (and let the point receive careful attention) is to impel the vast body of water, which rests on the globe, in masses into the southern hemisphere; and, as we presume, to keep it there; because the mass once accumulated by a stronger force, annually returning, will not obey a weakened and inferior force. Thus, from January to March, the power decreases, and becomes least at the end of June; continues so till the beginning of October; and then goes on gradually to increase until its maximum at the end of December, or perhaps some short time after. We put this point into as plain and popular language as possible, satisfied that here is one main hinge of the system; and if there be a defect here, the whole will be defective.

The next turning point of the system is, that the perihelion, or place of the earth's orbit in which the earth is nearest to the sun, is in a state of progression, at the rate of 1′ 2″ of a degree of the ecliptic yearly; at the rate of 1° 43′ in 100 years; a whole sign of the zodiac in 1744; three signs in 5232¾ years; a semicircle, or hemisphere, in 10,465½; and the whole ecliptic in 20,931 years.

The two positions being assumed as grounded, and the reader will look well to them, let us turn to the consequences.

We have one great cycle of 20,931 years, a lesser one of 10,465 years, another of 5233 years: the revolution of the last, produces altered effects; of the second, opposite effects; and of the first, a recurrence of the same effects: that is, if in the imaginary year 1, the greatest accumulation of waters were round the north pole; then, in the year 5233, a transit of the waters would take place across the equator; in the year 10,465, the greatest accumulation of waters would be at the south pole; in the year 15,698, a reversed transit across the equator would occur; and in the year 20,931, the body of waters would again surround the north pole.

In the year 140 B.C., Hipparchus found the earth's perihelion point to be 5° 30′ of Sagittarius. In A.D. 1588, Kepler found it to be 5° 32′ of Capricorn. In 1800, it was in 9° 30′ of Capricorn; and, by the rate of progression before stated, or 1′ 2″ annually, it must now, in 1835, be 10° 7′ 10″ of Capricorn. By calculating backwards on this principle, the perihelion point must have entered Capricorn about 590 years ago, or A.D. 1245; Sagittarius, B. C. 499; Scorpio, B. C. 2243; Libra, B.C. 3987; Virgo, B.C. 5731; Leo, B.C. 7475; and 20° of Cancer, about 8637 B.C., or 10,472 years ago; coming within a fraction of the second cycle, when opposite results took place. Consequently, on this system, the greatest accumulation of water was about the north pole 10,472 years since, or B. C. 8637. Deduct from this amount 4635, and it leaves years B. C. 4002, the received period of the creation; at which time the perihelion point must have passed through nearly the whole of Virgo, its entrance on Libra

being only fifteen years later, and then the body of water would have been drawn within the tropics, leaving the land about the north pole dry, and possibly as far as 30° N. latitude. Deduct the received antediluvian period 1654, and it leaves B. C. 2318, the received chronology of the deluge; nearly corresponding with the transit of the perihelion point through Libra, or 28° 50′ of Libra: at which time there must have been a recession of waters from the farther portion of the northern tropic, and a great accession of waters poured over the whole southern tropic; the mass concentrating itself further to the extreme south until down to a late period, when the perihelion point began again to recede towards the north. Now this deduction, in connexion with a following remark, may reconcile astronomy with geological appearances; and answer perhaps tolerably well to the Mosaic narrative of creation, though such an admission will require further attention: but we must look to other causes for the Mosaic deluge; for a gradual flux of waters to the south, however great, neither accords with the extent nor the manner of the deluge recorded by the sacred historian.

Before however entering on this investigation, it may be well to state succinctly the geological view of the question. We may take, first, the view given by the writer whose system we have been following, in part, and endeavouring to simplify. He says, "It must "be evident to every eye that has compared the *aspect* of the sea-coast with the interior of a "country—1, That the surface must have been exposed to the action of the sea, or has been "covered by the sea—2, That beneath the undulations of the soil, and the remains of the sea, "are to be found whole strata of the remains of land animals and vegetables—3, That these "layers of land and marine remains are in some instances placed alternately one above "another—and, 4, That these remains often consist, in Europe, of animals and vegetables "peculiar now to the tropics, and often of species become extinct. It appears also, that the "processes employed in producing these changes, must severally have occupied, in the "ordinary course of nature, many thousand years. Hence, the globe itself must have existed "for ages anterior to the common *interpretations* of the Mosaic chronology —

—"No person who views the fossil remains of destroyed countries, who considers the strata "of remains upon strata, and who contemplates the combinations which must have existed "in distant epochs, can hesitate to admit, that, without a miracle for that special purpose, "such phenomena could not have been produced in less than many thousand years; and, in "collateral proof of this deduction from natural appearances, we may refer to the traditions "of all antiquity, and to the existing records of eastern nations." *

We may take, secondly, the language of a writer, whose tone is less equivocal, as we find them extracted from the Christian Observer, in the Madras periodical of like title, for December 1834; a publication which, by the way, has been most happily growing alike in talent and interest. The importance of the passage will excuse its length: it is the following:—

"The observations of geologists are often objected to, by those who are almost entirely "ignorant of them, as inadequate, from their supposed limited extent, to afford a basis "sufficient for such inferences. But, in fact, geological knowledge is *not* thus limited; for "we are fully acquainted with the *general features* of the geology of Europe, though much "of the detail still requires a fuller examination: enough also is known of America to exhibit

* Wonders of the Heavens. Lect. 10.

" a perfect accordance in the great outlines; and the partial observations which have been " made in other quarters of the globe have detected nothing of a contrary tendency. The " induction is not, indeed, as yet sufficiently large to establish a complete theory, but it is " quite enough, and far more than enough, to establish the inferences which bear upon the " present question. Indeed, if, instead of all Europe, we were acquainted with the structure " of only our own little Isle of Wight, that would be quite enough. We do not require " a knowledge of all the architecture in the world to convince us that some time must have " been occupied in laying the successive courses of masonry, from the foundation-stone to " the parapet of the attics of a building: the inspection of a single cottage would suffice to " convince us of this; and the cases are quite parallel.

" But to proceed to our facts of observation: and we will confine ourselves to the series " of fossiliferous strata.

" 1. These have undeniably been sedimentary deposits, which have accumulated in a " *fluid* state; as is evident from the manner in which they have taken impression of the " imbedded strata, and filled every cavity in them.

" 2. The aggregate *thickness* of the European series of fossiliferous strata which emerge " from beneath one another, like the edges of so many cards swept slantingly aside, cannot " amount to less than eight or ten miles, if considered collectively as superimposed. This " will convey some idea of the vast masses with which we are concerned.

" 3. This vast mass is subdivided into hundreds of strata, each distinguished by its pecu- " liar organic remains; not huddled together, but arranged in definite groups with as much " precision as in the drawers of a collector's cabinet. These remains often consist of shells " with delicate spines, so brittle that they could not have been removed from any distance " without destruction; and they appear, therefore, to have lived and died in their present " locality. These numerous strata may be conveniently subdivided into four principal " groups *a*, *b*, *c*, *d*, of each of which it may be proper to say a few words.

" *a*.—The lowest fossiliferous rocks, consisting of many beds of coarse slate, shell, sand- " stone, and limestone, alternating in many series. Mr. Marchison has recently published " an account of the upper portion (probably not more than half of this series,) as seen on " the borders of Wales, of which the aggregate thickness is about 20,000 feet. The remains " are various marine zoophytes and testacea, for the most part of very peculiar character. " Teeth, and some other bones of vertebral fishes, are sometimes found, but they are rare. " Vegetables, like those of the next group, are also found in the lowest beds of this, in " Ireland, and on the borders of Devonshire and Cornwall.

" *b*.—The beds containing coals, consisting of alternate layers of sand, clay, and coal; " the latter obviously of vegetable origin. The thickness of this group must exceed 5000 " feet, and the alternations of the submerged vegetable layers of coal, and the beds of sand " and clay (originally mud,) which appear to have been brought down by successive wintry " currents, are very numerous, and must have required an enormous time for their accumu- " lation in any conceivable mode. The remains are chiefly those of vegetables approxi- " mating to the present tropical species, but occasionally beds of fresh-water shells have " been found, with fish, and some traces of saurian animals.

" *c*.—After an interval of varying thickness, sometimes exceeding 1000 feet, of a red

" sandstone, generally with few or no organic remains, there succeed about 3000 feet of " various lime stones, alternating with beds of clay, and surmounted by more than 1000 " feet of chalk, and an intervening sand. In all these beds, the shells differ very consider- " ably from those of the older fossiliferous rocks; the species still differ even in the different " beds of this same group: but there is a generic resemblance throughout. Large saurian " animals are peculiarly abundant in many beds of this series; and in the Weald of Kent a " large deposit of fresh-water shells is found interposed between marine substrata and " superstrata. Here again is a change of condition, any conceivable theoretical explanation " of which must create *a large demand of time*. But, waving this as *theoretical*, the *obvious* " fact of the successive accumulations of the other marine deposits of this suite must have " occupied a *long period*.

" *d.*—The uppermost fossiliferous rocks consists of more than 5000 feet (if we compare " France, Italy, and Sicily) of various clays, sands, and limestones, exhibiting in the organic " remains of the successive beds a gradual approximation to the actual species of shells in the " present seas. Remains of terrestrial animals are for the first time observed in the grouping: " here also alternations of beds of marine and fresh-water shells are strikingly observed: the " whole is covered by a bed of gravel, apparently the result of some violent diluvial convul- " sion, which is the great seat of large terrestrial quadrupeds;—but it must also be observed, " that there are similar beds (except the bones in question) in many other parts of the " geological series.

" 4. We find in each group rolled water-worn pebbles of the older groups; so that the " earlier rocks must have had *time* to consolidate from their original state of mud, and been " subsequently exposed to the abrading action of water. This sufficiently proves that the " deposition of the groups could not possibly have been *contemporaneous*, as Granville Penn " and others have seemed to agree.

" 5. We find indications of the most violent convulsions. We see deposits, which from " the laws of gravity must have been originally horizontal, thrown up perpendicularly; " and we find them shattered by other intrusive rocks, agreeing in their general characters " with volcanic rocks, and producing by their contact effects which would naturally result " from igneous lava.

" Now all these points are mere *facts* of *observation*. We merely say, when we see a " marine or fresh-water shell, or a vegetable, that they are *what they are;* when we see " a rock like lava, and producing the effects of lava, that it has this resemblance, and " has exerted such an action. We merely infer that a series of *successive deposits* must have " been formed in *successive times*, and inquire carefully into the circumstances of each, as " throwing light on the length of the times required."

The question being thus stated, and the solution in part prepared, a further reference to astronomical deductions will be perhaps requisite, to account, in part, for tropical remains in high northern latitudes. The gradual diminution of the obliquity of the earth's orbit, at the rate of 52″ in 100 years, is the circumstance adverted to; which, however, amounts only to one degree in 6923 years, and therefore, without recurring perhaps needlessly to a fathomless antiquity, this cause would not be sufficient to include Britain within the tropics; notwithstanding that many concurring sources of evidence indicate that high northern

latitudes were anciently much warmer, in point of climate, than now. We are disposed to think, that if the great fluctuations of water on the surface of the globe are admitted, then the change of the mass of waters would alone sufficiently well account for the deposit of tropical fossil remains in high latitudes, since vegetables could be carried onward by the water, and so far as shells are concerned, the aqueous inhabitants would of course accompany the waters, and deposit their exuviæ when ceasing to be. The diminution of the obliquity of the ecliptic may be allowed its share, and will solve some obscure points in ancient annals; but we should not be disposed to assign to it the principal share as to the deposition of tropical marine productions in the temperate zones.

We may now sum up the matter, so far as yet proceeded in, by quoting the synopsis of the writer already followed in some of the preceding deductions.

" Perhaps the phenomena discovered by the geologists require no further explication than " is afforded by these great astronomical changes! It is unquestionably evident that they " account for, and are fully equal to, the general production of all those phenomena.

" What may be the actual measure of the accumulation of waters from the action of the " maxima of the forces in either hemisphere, during the passage of the perihelion, I have " not attempted to calculate; but a steady rise of an inch per annum, or eight feet in a " century, during twenty-five centuries, would produce two hundred feet perpendicular, " which, with an increase of fifteen feet from ordinary, and twenty-five feet from spring-tides, " would in 2000 years, be sufficient to deluge, undermine, and destroy, all the lands in " either hemisphere; and to produce those beds of shells, and other marine appearances " which have hitherto excited so much astonishment, and which have been involved in such " inexplicable mystery! *

" The following are the general deductions which the preceding facts and reasonings " seem to establish.

" 1. That the changes on the earth's surface, and the consequent phenomena of the strata, " and the fossil remains, are referable to certain known motions of the earth as a planet.

" 2. That those motions are the revolutions of the perihelion point (or line of apsides,) " in 20,900 years, producing opposite effects in both hemispheres every 10,450 years: and the " diminishing obliquity of the ecliptic, at the present rate of a degree in 6900 years.

" 3. That the perihelion forces, in varying their declination, gradually accumulate the " seas in that hemisphere to which they are perpendicular, and that the gradual accumulation " takes place in either hemisphere, while the point of the maxima advances through twenty " degrees of declination, in a period of about 3488 years.

" 4. That the accumulation of the seas in that hemisphere, in which lies the direction of " the perihelion radius, is a consequence of the accumulated solar impulse, which produces, " or occasions a corresponding variation in the mundane reactions, or oscillating momentum " of the waters.

" 5. That the increments of quantity and momentum of the seas act by slow degrees on

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" * From these causes, a mile perhaps might be added to the depth or height of the seas for a month before and after " the passage of the perihelion; but an additional height of 100 fathoms at that season, and 100 feet at other times, would " be sufficient to effect all the revolution, observed by geologists."

" the land in either hemisphere, so as to produce space for their own variable positions, till " in sufficient time the space occupied by the land, is reduced in proportion to the accumulating space occupied by the seas.

" 6. That as the seas encroach on the land in one hemisphere, they retire from the other, " on the known principle of their equilibrium; but during the operation of the perihelion " maxima, they are also accumulated in volume sufficient to make new encroachments on " the land, adding more and more to their momenta in each following year.

" 7. That, in 1821, the perihelion forces operate in maxima on the 31st of December, over " the parallel of 23° 7′ south; that these forces are now moving northward at such a rate as " that in the year 4719 they will arrive at a middle southern declination; in 6463 will act " over the equator; in 8207 will advance to a middle northern declination, producing " sensible effects on that hemisphere; and between the years 8207 and 15,184, will probably " be the means of covering the northern hemisphere with sea, nearly as the southern " hemisphere is covered at present.

" 8. That, in tracing the progression of these forces through former periods, it appears " that they passed the equator to the southward about the year 4002 before Christ, producing " probably such terrestrial phenomena as those described in the first chapter of Genesis; and " that they reached a middle southern declination about the year 2258, *producing probably " such sensible effects in that hemisphere, as are described in the Mosaic and other accounts " of the deluge.**

" 9. That this motion of the perihelion forces over different parallels of terrestrial " latitude, by producing an alternate preponderancy of seas in both hemispheres, sufficiently " accounts for the marine strata, and for all the marine phenomena observed upon or " under the surface of the land, the gradual operations of chemical agency being sufficient " to account for the substantial changes in the bodies.†

" 10. That, if the frequent discovery of tropical remains in the latitude of Britain be " considered as evidence that those remains were natives of these latitudes, the change of " climate may be referred to the diminished angles formed by the planes of the equator and " ecliptic, which takes place at the rate of 52″ in a century, and of a degree in about 6900 " years; and which would have been equal to 45° in seven revolutions of the apsides, or " 149,000 years.

" For my own part, disposed to acknowledge and in every thing to admire the benevo- " lence of the Creator, I see no moral evil to deplore in the changes described Nothing is " effected abruptly; and man is gradually warned to seek new habitations. His notices are " slow but unerring; and he finds fresh and renovated countries prepared for his subsistence, " and abundantly fitted for his enjoyment, by these grand operations."

Thus astronomical deductions, if accurate, and geological inferences, appear tolerably well to confirm and support each other. An important question arises, whether either one, or both, can be harmonized with the received chronology; the Mosaic account of the deluge; and of the creation? The received chronology is not a matter perfectly adjusted; for though

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* From the words in italics we are dissentient. *Ed.*

" † The fossil shells in the European Mountains belong to species found in the Southern Ocean!"

Usher's be the more usually followed, it is not exempt from objections; and other authorities differ. Thus, according to that chronology, agreeing with the Hebrew, the flood is placed A. M. 1656; the Septuagint chronology fixes it at A. M. 2242; and Dr. Hales, at A. M. 2256; the Vatican copy, 2242; the Alexandrian, 2262; Josephus, 2265; Samaritan, 1307. Supposing that we take a medium of the whole, and say *circiter* A. M. 2000, still we make no important difference. The only result will be to bring the point of greatest reaction in the mass of waters decidedly within the sign Libra; and thereby the more decidedly imply the passing of the perihelion point over the equator. We are satisfied, therefore, both that the deluge did occur at or about that period; and, also, that the astronomical solution referred to will not do more than account for a part of the phenomena of the deluge as recorded by the great Hebrew historian and legislator.

We commenced this dissertation by avowing a willingness to inquire into secondary causes so far as requisite; with the additional observation, that we saw no reason to object to direct miraculous agency, either distinct from proximate causes, or indefinitely increasing their ordinary operation. By this position we abide: and not without feeling that we are able to defend it, if need be, much more at large than is here judged important or needful. It is not science but sciolism, we conceive, which would restrain an almighty agent from creating, or directly producing, an increased volume of waters; though it does and must admit, that the existing volume of waters did not originate from itself, or occur as a fortuitous result from secondary causes, apart from an intelligent primary cause. We may illustrate our meaning by adverting to a modern Neonomian explanation of the asserted miracle of manna in the wilderness, in an extraordinary manner supporting a whole nomadic people. But it seems that a shrub in the desert of Arabia produces a gum, the manna of the present Materia Medica; and, therefore, the manna which supported the Israelitish people was the gum which exuded from this shrub. Eximious ratiocination! Why admit the fact, but evade or deny the recorded manner? The fact, indeed, is too strongly supported by evidence to be denied. Then either the mode of its occurrence is true, or it is false. If it be false, the alleged secondary cause is not sufficient to produce the effect, even though Arabia Deserta produced a shrub of the kind on every square foot of ground, without at least introducing some miracle: and if the record be true, then the natural and unforced interpretation is to admit a direct exertion of Almighty power—the cause asserted in the narrative; by which, moreover, no difficulties are created not consequent also to the other hypothesis. In parallel reasoning, either the historical fact of the deluge is true or false. But the truth of the fact, by an amazingly wide range of evidence derived from every country, is placed beyond all dispute, or cavilling at the Mosaic record. Then, the manner stated in this record must be true or false. If false, is there any conceivable mode of explaining the fact, so as to exclude direct miraculous agency? We have yet met with none; and that deduction from astronomical secondary causes, which we have patiently followed, because persuaded that if true it has its value, does not account for all the phenomena, or relieve the difficulty. It provides indeed for a great accumulation of water within the southern tropic; to some extent within the northern one also; and, considering that the form of the earth is that of a prolate spheroid, the accumulation of a mass of waters, piled up near the equator, would evidently only require a comparatively slight measure of extraordinary

causation to flow widely on either side; but still it leaves the polar regions, and considerable circles beyond, wholly or partially denuded of water; consequently, not a deluge covering all the earth: and, besides, it makes the deluge a slowly and regularly migratory passage of waters; corresponding, by a different process, with the oscillations of the earth's surface supposed by Buffon and De Luc. The facts, as to manner, in the Mosaic narrative, are still unaccounted for by any theory of natural or secondary causes. The simple fact must be admitted; being too well supported for the most sturdy sceptic successfully to deny. Why then not also admit the manner and the cause adduced by the narrative, or direct Almighty agency? After so much preface and explanation, we shall take the liberty at once to do so; and we think, without having any theory to support, that a union of ordinary and extraordinary causes can be successfully made out, by plain induction from facts recorded by the sacred historian; inferred from the astronomical positions stated; and supported by the geological inquiries which have been thought to bear so unfavorable an aspect to the narrative in question. The sacred record is the following one :—

" For yet seven days, and I will cause it to rain upon the earth forty days and forty " nights; and every living substance that I have made will I destroy from off the face of the " earth.——And it came to pass after seven days, that the waters of the flood were upon the " earth;——the same day were all the fountains of the great deep broken up, and the windows " of heaven were opened. And the rain was upon the earth forty days and forty nights. " ——And the flood was forty days upon the earth; and the waters increased and bare up " the ark,——and the ark went upon the face of the waters. And the waters prevailed " exceedingly upon the earth; and all the high hills, that were under the whole heaven, " were covered. Fifteen cubits upward did the waters prevail; and the mountains were " covered. And all flesh died that moved upon the earth,——and every living substance was " destroyed which was upon the face of the ground,——and Noah only remained alive, and " they that were with him in the ark. And the waters prevailed upon the earth a hundred " and fifty days.——And God made a wind to pass over the earth, and the waters asswaged; " The fountains also of the deep and the windows of heaven were stopped, and the rain from " heaven was restrained; And the waters returned from off the earth continually: and after " the end of the hundred and fifty days the waters were abated. And the ark rested in the " seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And " the waters decreased continually until the tenth month: in the tenth month, on the first " day of the month, were the tops of the mountains seen."

Let us look first at the *rain*. This is a natural secondary cause, but increased in an extraordinary manner. Whence came it? "The windows of heaven" (ERUBOTH-HASHAMAYIM) is a figurative mode of speech: of three meanings of the term ERUBOTH, the translators have taken the most metaphorical one. The word also means "Cataracts, great falls of water from a high place:" rain in streams, like the trunks of elephants, says our Hindu authority; and we accept the figure. Now such a rain, and for such a length of time without intermission, could not occur without special interposition with natural causes; though these might have aided: for consider the supposed fact of a vast accumulation of waters in the tropics, exposed for a length of time to the powerful action of solar heat in those latitudes, and an extraordinary mass of humid exhalations must have been raised, and indefinitely rarified over

the plane of action. Suppose again these exhalations blown by the trade winds, or by a sudden and extraordinary wind, into the temperate regions; there condensed by the coldness of the atmosphere, and falling in torrents proportioned to the accumulations. Thus we find something like secondary causes; though we rest no weight on them: the grand admission of extraordinary Divine agency being alone sufficient. Next advert to "The *fountains of the great deep*" (MAHNYENOTH TIHVOM RABAH); from which expression many learned and most respectable men have inferred the existence of subterraneous depths, or fountains of waters. The writer would suggest another interpretation. Without dwelling minutely on the import of MAHNYENOTH, *fountains*, usually springing, it must be admitted, from the earth, let the whole expression be considered to denote the vast mass of waters of the great abyss, or congregated oceans. It is probable, we have seen, that this mass of waters was heaped up in the regions of the equator. Let the temporary exertion of an extraordinary power scatter this mass north and south, and then, inclusive of the rain, we have the means of a literally universal deluge; leaving no point of the earth's surface, the highest mountains not excepted, uncovered: while the ceasing of the extraordinary power; the passing of a wind, as recorded in the narrative, in a reverse direction; above all, the resumed solar action and reaction of the waters; will account for the retiring of the waters within their natural boundary; providing all the phenomena recorded in the Mosaic account of the deluge at less expense of miraculous agency than by some supposed, and by others denied. Were there at the same time an internal concussion of the earth by volcanic agency at, or near, the equator, a thing nowise impossible or improbable, then this might be the natural agent employed in disparting the waters: it would account for the singular disruption of geological strata often observed; and for the death of every living thing: seeing that a deluge alone does not account for the destruction of aquatic inhabitants, though volcanic action under the sea always has that effect. Here we have sufficient cause why the highest hills, in widely distant latitudes, should exhibit marine fossil remains; though to account for some of the imbedded exuviæ we must confessedly look to higher antiquity than the period of the Mosaic deluge, and advert to that of the creation.

Before entering however on this still more difficult inquiry, the writer would observe, with reference to what has been stated, that he would dread the imputation of a mere system-builder, on vague theory or hypothesis. He has made it at least an object to pursue an inductive process; to state as many facts as possible first, and then to draw conclusions from them. If the facts are not sufficient in number, or any inference forced, gratuitous, or false, he is open to conviction and correction: his object not being to establish what may be considered his own reveries, but simple truth; the cause of which he conceives to be promoted by every presumed approximation towards it, yet still leaving some things unknown to reward the research of more able or more diligent inquirers.

A transition to inquire into the era of the creation and connected geological difficulties, may be both decorously and advantageously prefaced by another extract from the columns of the Madras Christian Observer. After stating the circumstances before quoted, it proceeds:—

"Give the facts their due. If our current interpretation of the word of God does not "cohere with them, the fault is in the expositor, not the text; but it is not satisfactory "gratuitously to interpose a miracle to justify our comment.

" Several modes have been proposed of conciliating with the sacred record the conclu-
" sions forced upon the mind by the facts of geology. They are chiefly the following:—

" 1. At an earlier period of the science, De Luc and others imagined these beds to " have been accumulated beneath the bed of the *antediluvian* ocean, between the six days of " creation and the Noachian deluge; and that at the latter epoch, by a sort of general " oscillation of the surface, the oceans and continents changed place. This view has been " now generally abandoned, partly because the time, 1000 years, seems insufficient to " account for the phenomena: an objection of great weight, though we should hesitate to " assert that the point admits of absolute demonstration. A greater difficulty is, that in " this case we should hardly expect to find so many successive veins of different organic " genera; the latest rocks alone containing any proximation to the present *orders*, and alone " also containing any traces of terrestrial animals. All the phenomena seem to suggest " *successive periods of animal creation closing* with that of the *land* quadrupeds, and *ante-* " *cedent* to the existence of *man*. The difficulties in the way of this interpretation would " therefore be very embarrassing, though we cannot affirm that they are insuperable.

" 2. The next solution is by means of a *former creation*, interposed between "*the begin-* " *ning*" (Genesis 1.) and the six days, which had become extinct, and whose ruins formed the " chaos of the second verse—referring the organic remains to this supposed *former* world. In " addition to the point of Biblical criticism as respects the exposition of this passage, there " is a physical difficulty, arising from the idea that this former supposed world possessed " light, and probably a sun, and a general system of animal and vegetable economy, analo- " gous to the present. Those, therefore, who adopt it, with Dr. Chalmers, explain the words " which more naturally seem to imply a *first* creation, as denoting a *re*-creation of objects " previously existing but then extinct. They must, in short, explain " And God said, Let " there be light," by something like the phrase, "*Again* thou sayest, *come again*." Now this " seems harsh and forced; yet if (for argument's sake) it were admitted that this solution is " the true one, we should in that case hardly expect that a revelation, having the history " of God's dealings with men for its great subject, should be introduced with a formal " notice of a supposed earlier world;—a matter interesting indeed, as a question of science, " but quite unconnected with moral or spiritual discipline. But, without such a *preface*, the " difficulty we have mentioned must have occurred, since it would arise, supposing the " interpretation correct, not from the *contradiction*, but only from the *silence* of the text.

" 3. There is the interpretation of Mr. Faber and others, who consider the six days as " denoting extended periods. Now, to identify the periods before the mention of the sun with " periods measured by that luminary, is as much a stretch of private interpretation as even " the extended view. Mr. Faber strongly urges this theory, as bringing to light a very " striking *general* coincidence between the phenomena of the succession of organic remains " (the oldest rocks having vegetables and testacea, the next larger marine animals and some " winged animals, and the latest exhibiting the first traces of terrestrial quadrupeds, the " whole antecedent to the creation of man) and the Mosaic record, as to the order of their " formation. This *general* coincidence has, however, been by some writers very injudici- " ously pushed into *details*, as if the succinct Mosaic narrative were adapted to convey a " full account of the whole series of natural phenomena. From such injudicious attempts

"(to use Bacon's trite quotation) *a falsification of religion and a visionary* philosophy can "alone arise; and Professor Sedgwick has therefore strongly condemned *such speculations* "*as unsatisfactory*, and they have indisposed him altogether to this view, and inclined him "to the second. The advocates for this third, in reply to the objection as to the absence of "rain, say that the dew which watered the face of the earth might have fed the earlier "vegetables; and who, they ask, shall pronounce what was the constitution of the primeval "atmosphere? It has been often supposed that our moon, which presents a congeries of "evident volcanic craters and no sensible atmosphere, exhibits an analogy to this earlier "state of preparation of a planet. We can at least *conceive* a similar state of things. "Burnet and others have argued, from the first mention of the rainbow occurring after the "deluge, that this state of *dew* in the place of *rain* continued till that period.

"4. A writer in the Christian Observer, No. 389, who signs himself an "Anti-infidel "Geologist," suggests a fourth solution—namely, to keep every thing literally as it is, "according to the usual interpretation, but to suppose that Adam might have spent a very "lengthened period of ages in Eden before the fall, or the birth of Cain; but this so clearly "contradicts the declaration (Genesis v. 4.) that 'all the days that Adam lived were nine "hundred and thirty years,' that we need not spend a single line in contending with it.

"We have thus roamed through some of the common-places of this interesting subject, "with the view to shew the chief conditions of the question. Earnestly, on the one hand, "would we urge upon Christians students of geology not to fancy, in the ardour of their "new discoveries, that they must of necessity rush into some crude hypothesis which is to "bend the Bible to geology; and also not to be goaded by reproach into unfounded and "perilous distinctions, as if the whole of Divine Revelation were not of equal truth and equal "authority, or that plainly related facts might be diluted into allegories. It must centuries ago "have been distressing to a young Copernican who loved and reverenced the word of God, but "who saw plainly that he must find out a more correct interpretation of certain passages in "it than that which he had been accustomed to, to be taunted as an Infidel, for not believ- "ing that the sun moved and the earth stood still, by those who could not or would not "discern the real merits of the question; and there was perhaps danger lest the necessity "of a new interpretation in a particular instance, should for the moment unsettle his mind: "and lest, in defending himself against his accusers, he should be led to make the very "distinctions which we have so strongly reprobated, between what is moral and what is "scientific. It is a far less evil to suspend the judgment, than to rush to hasty conclusions.

"Our second caution is to those who, discerning no difficulties or leaping blindfold over "them, have no sympathy for those of their fellow Christians who cannot be satisfied with "this summary process. It is an unfair assumption in some of our anti-geological friends, "that they are defenders of the word of God, and their Christian brethren impugners of it. "Both love it, and both wish to defend it; and if each, with faith and diligent prayer, "take the interpretation which he in his conscience believes to be right—that is, scriptural, "and according to the mind of God—his brother has no warrant to set him down for an "abettor of infidelity.

"We should not have written so much upon this question, if the numerous letters which "we have received respecting it; and the anxiety with which it is regarded at the present

"moment by many religious students at both our Universities, had not forced the topic upon "us. It were far better that every art and science in the world were unknown, than that the "church of Christ should be troubled, and weak believers perplexed. But the science of "geology is no secret; it is every where canvassed, and it is certainly a study of great "interest, which even already has yielded good fruit, by the corroborations which it has "furnished of the truth of the deluge and the inspired chronology respecting the origin of man. "If its disclosures are true, they cannot be noxious; if they really spring from the works of "God, they cannot contradict his word, even though they should contravene the more usual "and *prima facie* interpretation of it.

"The view* which appears to us upon the whole the most simple, which offers no violence "to scripture, and which admits of all the actual phenomena, is, that the creation of the "heavens and the earth, in the first verse of Genesis, is not intended to be included in the "six days' labours detailed in the subsequent verses; but that it describes the original forma-"tion from nothing, and the primeval adjustment, of the materials of which all things were "made by the Almighty Creator, in opposition to every false system of philosophy or mytho-"logy; and that, between the period described in the first verse and the six days' work, "there elapsed an interval, we know not how long, but concluding with the chaos described "in the second verse, from which the six days' work commences."

This summary view, finally taken, would appear to the writer of these observations on the whole satisfactory. But notwithstanding the deference due to such names as those of Dr. Chalmers and Professor Sedgwick, he confesses a tendency to adopt the view of Mr. Faber, respecting the duration of the six days, without however running into details; because the singular order and diversity of geological strata would be thus best accounted for; and because he apprehends that it is not necessary to restrict the Hebrew word YOM to no other sense than an ordinary natural day of twenty-four hours. In the language of the fourth commandment, ETH-YOM HASABATH is used in a commemorative sense of rest from the work of creation; which rest must not be restricted literally to the seventh day only, seeing it has continued ever since, and extends over an age: and, in the New Testament, a derivative word *(Sabbatismos)* is used in a typical sense for an indefinite eternal period,

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* "1. That the first is the only verse of Genesis in which the inspired writer speaks of the *creation* of solid matter, "either in this or in other systems.

"2. That in the second verse he speaks of this planet as actually existing, though not at that time in a state fit for "habitancy; but 'void' and 'without form,' dark, and covered with water.

"3. That in the remainder of the chapter he speaks of the refitting, re-furnishing, and re-peopling, if I may so express "myself, of the earth.

"The exception which might have been taken to this interpretation from what is said (verses 14 to 19) respecting the "heavenly bodies, has long since given way before the Christian astronomer. It will now be readily allowed that these "verses allude to the regulation, which then took place, of the earth's annual and diurnal movements, with reference to the "sun and the other planets and stars. An original creation of the heavenly bodies at this period is out of the question. "These bodies had been made before; all that the word of God now pronounces respecting them is, that they should 'be "lights to divide the day from the night, and for signs, and for seasons, and for days and years.'

"Further objections to the above positions might be suggested by the first four verses of the second chapter of "Genesis, and also by the fourth commandment; but the creation spoken of in the second chapter, as well as in the "fourth commandment, must follow, and must take its measure and character from the more detailed account given "in the first chapter: '*Thus* the heavens and the earth were finished,' &c."

expressly derived by inferential figure from the rest of Elohim on the seventh day. We think, consequently, that the ordinary and literal use of the word YOM, does not exclude a figurative and more extensive meaning. But we write, conscious of fallibility, and under correction; not wishing to err—Instructed by the great leader in oriental research, we are cautious of etymologies: yet, satisfied that in some primitive words there is a resemblance between the Hebrew and Sanscrit, though their parent stocks be different, so we are strongly inclined to trace a resemblance between *yuga* (in Tamil *yugam*) and YOM. But we would not rest much if any weight on such a supposed resemblance. We would further inquire if the Greek *aion* has any possible relation to YOM, or *yuga*, as it has, unquestionably, with the Latin *aevum*: for if so, we should have the strongest possible authority from the New Testament to infer, by parity of import, that YOM may signify an age, in the sense of the Latin *aevum*, Greek *aion*, and Sanscrit *yuga*. Aware, however, how little conclusive testimony verbal derivations can afford, we will not press this analogy further: being satisfied, on the whole, that the Mosaic account of the creation, rightly interpreted, is capable of harmonizing with geological and astronomical deductions. Of that account "the physical facts are only incidental," as remarked by the Christian Observer: and our readers may, possibly, with ourselves, be disposed to acquiesce in the language of Mr. Sumner, (now Bishop Sumner, we believe,) who says, "Any curious information as to the "structure of the earth, ought not to be expected by any one acquainted with the general "character of the Mosaic records. There is nothing in them to gratify the curiosity or repress "the researches of mankind, when brought in the progress of cultivation to calculate the "motions of the heavenly bodies, or speculate on the formation of the globe. The expressions "of Moses are evidently accommodated to the first and familiar notions derived from the "sensible appearances of the earth and heavens; and the absurdity of supposing that the "literal interpretation of terms in scripture ought to interfere with philosophical inquiry, "would have been as generally forgotten as renounced, if the oppressors of Galileo had not "found a place in history. The concessions, if they may be so called, of believers of reve-"lation on this point, have been amply remunerated by the sublime discoveries, as to the "prospective wisdom of the Creator, which have been gradually unfolded by the progres-"sive improvements in astronomical knowledge. We may trust with the same confidence "as to any future results from geology, if this science should ever find its Newton, and "break through the obstacles peculiar to that study, which have hitherto precluded any "general solution of its numerous and opposite phenomena.

"All that I am concerned to establish, is the unreasonableness of supposing that geolo-"gical discoveries, so far as they have hitherto proceeded, are hostile to the Mosaic account "of the creation. No rational naturalist would attempt to describe, either from the brief "narration in Genesis, or otherwise, the process by which our system was brought from "confusion into a regular and habitable state. No rational theologian will direct his "hostility against any theory, which, acknowledging the agency of the Creator, only "attempts to point out the secondary instruments he has employed. It may be safely "affirmed, that no geological theory has yet been proposed, which is not less reconcileable "to ascertained facts and conflicting phenomena, than to the Mosaic history.

"According to that history, we are bound to admit, that only one general destruction

"or revolution of the globe has taken place since the period of that creation which Moses "records, and of which Adam and Eve were the first inhabitants. The certainty of one "event of that kind would appear from the discoveries of geologers, even if it were not "declared by the sacred historian. *But we are not called upon to deny the possible existence "of previous worlds, from the wreck of which our globe was organised, and the ruins "of which are now furnishing matter to our curiosity.* The belief of their existence is "indeed consistent with rational probability, and somewhat confirmed by the discoveries "of astronomy, as to the plurality of worlds." *

Reverting now to a passing admission made, that the assumed recession of waters from around the northern polar regions may perhaps tolerably well agree with the Mosaic record of creation, we must guard against being misunderstood, and also against rash theory. The great work of creation took place (BIREASHITH) "in the beginning," an expression so indefinite as to include all that would be reasonably required by geologists; and even, if need so were, the astronomical cycles of Hindu invention. But this creation possibly very long existed (TOHU VA-BOHU) in chaotic disorder; and the darkness which was upon the face of the deep, presents to our conceptions some ideas not generally understood, and on which we hesitate to venture without imperative need. But then followed a special action on the mass of waters. We must note an implied meaning, that the face of the deep was analogous to the whole surface of the earth. If so, there must have been a greater mass of waters at that time in existence than now: a fact rendered probable by the known gradual decrease of the ocean; and we are not bound by any astronomical inferences to suppose, that while water surrounded the northern polar regions, the southern regions were wholly dry. It is enough to assume the departure of the waters from the northern regions by action of the solar force, at or previous to the received date of the creation. The site of Eden is imperatively restricted to the northern temperate zone, by the account of the four distinguished rivers before adverted to. The Phrat, or Euphrates, is one; the Hiddekel, or Tigris, is another; the Gihon, encompassing the land of Cush, and the Pison, are the others. We place the names in reversed order, because the two first are known, the others to be sought. Next, we are not to take the Hebrew word GAN, in our ordinarily limited notion of a garden. We are persuaded of its co-extensive import with the Sanscrit *vana*, which will mean an extensive region with trees or flowers; and such as the Hindu *rishis*, or sages, are represented as dwelling in. Now, where is the region? be it table-land, mountainous, or otherwise, which will give us the sources of the Euphrates and Tigris, and also of two other great rivers. The lake Arsissa, in central Armenian, would seem to come nearest to the identical position; weighing every hypothesis, † and correcting each by the unerring

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* Records of Creation, vol. 2, *apud* Mansford's Scripture Gazetteer—Art. "*Eden.*"

† On the correcting principle stated, we reject the hypothesis of Dr. Wells, which places the garden near the *embouchure* of the Euphrates; even though that theory number such advocates as Grotius and Bochart. We are also disposed to give due praise to the ingenuity of Mr. Wilford, who makes the four rivers to be the Ganges, the Oxus, the Hoangho, and the Jenisea; named respectively near their sources, Nilab, Hirmend, Bahlac, and Cudnuz. The neighbourhood of the small lake whence, as stated, these rivers flow, would merit full investigation by a competent traveller. But the hypothesis is inconsistent with Scripture, which is definite as to the Euphrates, and Hiddekel or Tigris. And it was Mr. Wilford's misfortune to be too ingenious in manufacturing theories, often from spurious documents.

light of scripture. At a short distance from that spot, are found the sources of the Euphrates; of the Hiddekel, Digel, or Tigris; of the Phasis, or modern Batoum, which encircles the ancient Colchis, famous for gold, and falls into the Euxine, or Black Sea; and of the Kerah, Gyndes, or Araxes, which with a rapid flow, as denoted both by the words *Gihon* and *Araxes*, empties itself into the Caspian. Whether the lake Arsissa now actually covers the site of the garden of Eden, as Mr. Faber supposes, cannot perhaps be determined, and may be quite unimportant. Let it suffice that in the elevated central space between the heads of these four rivers we have the general topography, marked with adequate distinctness. It is no objection that Adam had to dress the garden and to keep it clean, for it was not a modern kitchen garden. The Hebrew GAN is at least susceptible of as extensive sense as *plantation* or *park;* and comparing the eastern terms *vana, bagh, tottam,* we infer that it may, like them, bear a sense much more extensive.

Let the locality of Eden be fixed as it may, there is nothing in that view which has been taken of the deluge to alter or affect the situation of the four great rivers. By the Mosaic narrative, the period of Noah's residence in the ark was just one solar year. Taking this interval from the first rise of the waters to their subsiding, it is not one necessarily requiring any alteration in the locality of the rivers: they would merely continue to run in their ancient channels; enlarged perhaps, but not diverged or destroyed.

To what locality we are restrained by the Mosaic HAREYI ARARAT, is reserved for future inquiry: it is not a point essential to the present discussion on the proximate causes of the deluge. These have been investigated; and to our own perhaps too complacent view, there appears to be a harmony of testimony, and symmetry as to localities, tending, if it be not imaginary, to convey the impression of truth. Still we inquire only; we do not dogmatize.

It is a topic less perilous on failure, if we advert to the subject of Hindu periods in connexion with these themes. It has been intimated (p. 46) as most probable, that their date of the creation, and *Calpa*, or *Brahma's* day, are purely arbitrary periods, resulting from astronomical calculation; and the *Maha-yuga* also of like character; while the *Manuvantera*, and four subordinate ages, are fabulous. But since the *Manuvantera*, in any locality, corresponds with the approach of the mass of waters, could it be supposed to have any relation to that view of the question, then the real duration of the period so called would be about 10,500 years. And since accurate investigation compels us to set aside the supposed twenty-seven great ages elapsed since the flood, and to bring the alleged *Satya*, *Treta*, *Dwapara*, and *Cali-yugas* within the period subsequent to the deluge, or to the era of the Mosaic creation, it is not impossible that the *Manuvantera* is some such real period. We strongly suspect the *Satya* and *Treta* ages to be fabulous views of the antediluvian world, and the *Dwapara* and *Cali-yugas* to pertain to its postdiluvian state. But the point is too intricate for hasty decision. And we would not profess to wind through the maze unless certain of having the clue.

In concluding this, we fear much too lengthened, disquisition, we would only remark, that the aspect of the globe almost every where confirms an impression, not only of one great efflux of waters for a short time, but of a long continued action in many places for a period

of considerable duration.* We have noted the probability at the Cape of Good Hope; at the *Kalastry* Hills, north-west of Madras; at two singular mountain tops near the *Natam* Pass; and other spots in the *Madura* country; and have very little doubt that the sea once washed the eastern and western *Ghauts*, that which we now call table-land once having been the main and only continent of this peninsula. Looking at the recorded increase of the sea on the whole extent of the *Coromandel* coast, and arguing from the less to the greater, it may be inferred that in the lapse of years the same thing may recur; that is, should the world last so long. It may be well, perhaps, if from the sum total of such discussions we retire convinced of our own littleness, of our limited knowledge, and our liability to error: while we contrast these with the wisdom, power, and goodness of the Supreme; and see the most astonishing series of wonders and changes, benevolently preparing for mankind a temporary provision and existence on earth; and, if they are wise to make use of it, a stepping-stone to the skies.

Before we pass on from the third section of the second chapter, a brief allusion to the localities at *Madura*, which, as asserted, alone escaped destruction in the deluge, may be not unsuitable. As regards the shrines, tank, seven seas, and some of the hills, enough has been recorded. The *Pasu-mali*, now known by the name of *Secandera-mali*; or Hill of Alexander, may demand a little special notice. It is a sienite rock, presenting from *Madura* the appearance nearly of a parabolic curve as its outline, and distant thence five miles south south-west. The road, passing towards *Palamcottah*, runs under its base; where there is a

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* The attention in particular of the devout Christian reader is solicited to the following most judicious remarks of Dr. Mansford, in his Scripture Gazetteer.

"There is one obvious circumstance which presents itself upon the face of this account of the Garden of Eden, "which seems to have entirely escaped the notice of some geologists: those, for instance, who suppose the surface of the "earth to have been so torn and furrowed by the deluge, as to have suffered an entire change in its relative parts and "appearance; or those more extravagant theorists, who will have all the irregularities, disruptions, and fossil remains, "found on the surface, or in the bowels of the earth, to be the effect of the deluge alone; that at the period of its occur-"rence, the crust of the earth was torn in pieces, and land and sea, with the productions of both, mixed together in "wild confusion; and that every fracture and inclination in the present strata of the earth, with every vegetable impres-"sion, or marine production, found in the deepest mine, on the highest mountain, or imbedded in the most solid rock, "are the work of this single catastrophe. Many good men have unwittingly joined these theorists; and have enlisted "their arguments and illustrations in support of the Mosaic account of the deluge. But in so doing, they have reduced "themselves to an unforeseen dilemma—that of abandoning these favourite speculations, built on much labour and "research; or of disputing, in the instance above referred to, the truth of that history which it was their main "object to establish. A fond adherence to these supposed proofs of one great catastrophe, namely, that of the deluge, "and the referring all the phenomena to that single event, gives occasion of doubt to many well-disposed, and of triumph "to the open enemies of our religion. When these are able to shew, by the most incontestable proofs, that the deluge "alone is not equal to the explanation of the phenomena of the strata, and thence deride both our arguments and our "belief, it is surely time to look well to the matter, and to examine the validity of our reasonings, and the facts on which we "have suffered them to repose. It behoves every commentator on this part of Scripture history, to be on his guard in "founding its authenticity on the physical structure and present condition of the earth; lest, in his attempts at proof, he "prove too much; and in his ill-judged zeal for establishing the truth, give the infidel additional matter for exultation. "It behoves him, indeed, to make himself acquainted with the principal geological facts and theories, that he may be able "to refute the objections which from these very sources are urged against the consistency of the Mosaical geology; and thus "to make a science, which has often been enlisted in the cause of infidelity, subservient to that of truth."

temple dedicated to *Subraminiyen* (or *Carticeya)*, and also a small village. Above this village the rock rises with an almost perpendicular ascent. It is accessible however by a slope, aided by artificial steps, on the north-west side Some trees, and natural springs of deep blue water, here have a refreshing effect. Higher up the ascent is perilous and laborious. On the top stands a single tree of wide-spreading shade, and a small building erected over the tomb of a Mahomedan *Fakir*, who was named *Secander*. Colonel Wilks has stated that the country people are of opinion that Alexander the Great is buried there; which must be a mistake of that gentleman, arising either from imperfectly comprehending the tradition, or drawing perhaps a conclusion more extensive than the premises, from the word *Secander*, the Persian name of Alexander. The Editor was told that the devotee was in great esteem among the *Mussulmanis* when alive; that he resided on the top of the rock, and there received disciples, by whose care he was buried in the same place; and by whom also the building was erected over his remains. This building is small, and contains nothing remarkable but the indications of the tomb. The shade of the tree is refreshing; the air sensibly cooler than beneath; and the breeze, especially when from the north-east, cool and exhilarating The top of the rock appears to present a circle of about 30 feet diameter. Its height, from the base, may be about 250 feet, perhaps 300. The descent is in a different direction, towards the south-east first, and afterwards to the east. A short distance below there is a shelf of the rock about five feet broad, from which the eye looks down the perpendicular descent, and rests on the plain beneath; where trees appear like herbs, and human beings like moving insects. At the end of the ledge is a natural grotto, and a beautiful spring of clear blue water, tenanted by what are popularly termed gold and silver fishes, which being the subjects of superstitious reverence, and accustomed to be fed, come at call, and almost take food from the hand. A little sculptured work, representing shrines, with the never-failing *Siva* emblem, is cut in the rock at the farther edge of the spring. There is also a representation of the sun and the moon: the latter so much resembling the Egyptian emblem of the globe with wings, that at the first glance it was taken for that emblem; but a little consideration evinced it to be an imitation of the appearance of the moon when reflecting the earth's light, and exhibiting a crescent by reflection of light from the sun. It is just possible that the Egyptian figure might mean no more, or at least not have all the refined meaning sometimes attributed to it. The native guide reported the spring to be unfathomable; but that is only what is erroneously asserted of many such natural fountains. The descent from this place is down a shelving rock, to the place, about one-third of the way up, where are the trees and springs before adverted to. The finest limpid water is procured from this rock: it is taken to *Madura* for the use of persons residing there, who employ servants for the purpose.

The temple of the village is rather large, and the first hall on entrance gaudily painted with Indian red. The god goes annually in his car to pay a visit to his parents at *Madura;* and they come out a little way to meet him. The peacock vehicle of *Subraminiyen* is conspicuous in one place of the village, in which there is a choultry; and there was a new car for the god being built at the time the foregoing observations were made, towards the close of the year 1827: the wood-work appeared to be ingeniously carved, at whose expense could not be learned.

A small citadel built on the top of such a hill, including the upper spring, would have

been of greater strength than the large fortifications around *Madura*. This last place was however founded no doubt from agricultural considerations, before wars were anticipated; and happily, it may be hoped that times of warfare in that neighbourhood have passed away. May it be for ever.

The Editor has designed this little sketch in order to relieve the heavier preceding disquisition. It is written from memory, and is believed to be substantially correct; but should comparison on the spot discover any minute error, it is hoped that this will be pardoned.

CHAPTER III.—SECTION 1.

Having, it is presumed, conclusively shewn that an arbitrary arrangement has been made by the writer of the leading Manuscript as to the interval between the first and second dynasty of *Pandion* kings, we are not sure that this would be the best place for forming conjectures either as to the extent of power and character of preceding rulers, or for arranging a general digest; possibly better befitting the final cessation of the *Pandion* ascendency. We do not assert that the introduction of the sage *Agastyar*, in effecting the restoration of the place after going to decay, is also arbitrary and artificial; though we suspect it to be so. At all events he is a very convenient personage to all Hindu writers, who make use of his agency very liberally, and endow him with something approaching to ubiquity: we may here, perhaps as advantageously as any where, devote a little space to an inquiry respecting him.

He ranks among the *maha-munis*, or great sages: the period of his birth cannot be ascertained, and it is clouded by fables; but it must have been anterior to the composition of the *Ramayana*, *Baratham*, and other ancient productions, seeing that he is mentioned in them. He is fabled to be immortal, through the power of his drugs. He is decidedly the Hippocrates of Hindustan; and continues to be the standing medical authority for prescriptions. He is said to have resided on *Pothiya-mali*, or the hill *Pothiya*. Now *Pothiya* is a name of Thibet: but in the South he is claimed as entirely their own; that hill is considered to be proper to the *Pandion* kingdom; and is, we believe, the one known to Europeans by the name of *Courtallam*, where there is a beautiful water-fall; to which place also Europeans resort in the hot weather. *Agastyar* is the father of the pure Tamil dialect, having first prescribed the rules of grammar and polished the language. A doubt has existed whether there be not two persons of this name, which doubt we cannot solve; but think it may have arisen from a wish on the part of the *Bramins* to exculpate the *maha-muni* from the blame of certain alleged heterodox opinions on the subject of the popular mythology, by imputing them to an inferior person. The more prevailing belief admits only one person of the same name. He wrote many works, moral, medical, and chemical: he also, least to his credit, busied himself in vain researches after the philosopher's stone. An anonymous authority says, "According to his own declaration, it appears that he composed "three millions of stanzas on the vanity of the world, and follies of the human race; one "million on medicine; and two millions on alchemy; which latter was the principal theme "of his study. Of his moral works, very few are in circulation, as the *Sanniyasis*, who

" appeared in the succeeding ages, tried their utmost to keep them as secret as possible; and, " whenever they had an opportunity, they did not hesitate to commit them to the flames. In " one of his moral cantos, entitled '*Muputhu*,' (or 'Thirty Stanzas,') not unlike the Wisdom " of Solomon, he gives ample reasons in refutation of the notions which the people of the " world entertain about *Siva*, *Vishnu*, and *Brahma;* and proves that penance, bathing, and " self-immolation, are unnecessary (as the means) to obtain a passage to *Kailasa* (Paradise); " and at last instructs to worship *Parabrama* (the Supreme Being)."

His works, now in existence, are usually entitled from the number of stanzas which they contain: as, the *Thirty;* the *Two Hundred;* and the like. The Editor has not seen the *Muputhu*, but has heard of a poem of one hundred stanzas; and has in his possession a canto of fifty stanzas, four lines each, entitled the "*Wisdom of Agastyar.*" The author therein announces his intention to explain the mode of the creation of all things in existence. The last six stanzas, from the forty-fifth to the fiftieth inclusive, are the following :—

வாசியா யெங்குமகிழ்ந்தெ யுறைந்த - - தை
நேசமாய்க்கண்டு நினைவில் தரித்தில் - - லை
நேசமேவைத்து நினைவில் தரித்தபி - - ன்
வாசியாய் நின்ற மயமறிவீ - - - ரோ

௪௫

காணது சித்தஙகரு திபேபா - - - ரு
காணது சுததஙக திரொளியப் - - - பா
ஆணது மலலவருமெ பெணணுமல - - ல
ஆணதிலொணுய டஙகியபா - - - மே

௪௬

காணேது சொலலககளை யறறசோதியை - ப்
பூணேதுவபபா புகழேது சொல்வே - - ன்
ஆணேது பெணணேது அவியேதுவப் - - பா
வாறலாய நின்றம வுனததினுணமை - - யே

௪௭

அறியா பபொருளை ஐவருஙகாணு - - ர்
நெறியாக நின்ற நேர்மையைப்பா - - ரு
குறியாகபபாரு குறைவற்ற சோதி - - யை
வெறியா யெறிககுய வெணமையுமா - - மே

௪௮

பாபபான கததிறபால பசுவைநதுண - - டு
மேய்பபாரு மினறிவிள ரிததிரியு - - து
மேய்பபாரு முணடாய் வெறியு மடஙகிறு - ல்
பாபபான பசுவைநதும் பாலாய் சசொரியு - மே

௪௯

அஞ்செழுத்தாலே அஞ்சுபூதம படைத்தன - ன்
அஞ்செழுத்தாலே பலயோனி படைத்தன - ன்
அஞ்செழுத்தாலே அகலிடந் தாங்கின - - ன்
அஞ்செழுத்தாகி யமர்ந்து நின்ற - - - னே
௩௰

The following is very nearly a verbal translation.

That blissful Spirit which pervades all things, few regard with affection, or retain in mind. But if thou ponder his illusory form with devout regard, then thou wilt know the nature of this immaterial Being.

O child! carefully, and with intent regard, consider what is visible, which shines with the light of the sun; and has no difference of sex, although the idea of the supreme *Brahm* may be taken under the notion of a masculine form.

That splendor is characterized by immensity. It needs no adorning; is above all praise: when attempting to declare its reality, we find ourselves dumb.

The five elements, each taken apart, do not know this (pervading, immaterial) Spirit; nor yet its perfect order, in all things complete. In its splendor there is nothing deficient. It (has not the colors attributed to *Vishnu*, and other idealities, but) is of the purest radiant white.

The *Bramin* keeps milch cows in his premises. Even so, man has five senses to be compared to those animals:—these go about feeding and wandering at will, in the house (or mind) of such a one as regards not that superior splendor. But if any one will restrain their giddy wandering, then will the milch cow yield milk in the house of the *Bramin*: (that is, then will the senses contribute to the satisfaction and nourishment of the soul).

(Thus) the Being described by five letters continues filling all things. He by five letters made the five elements; by five letters he created many forms of animated beings. By five letters he sustains and preserves the universe.

These verses it will be perceived are of the mystic order; and, indeed, approaching more nearly to the tenets of the Molinists of the Roman Catholic Church, in their day, than would be antecedently supposed. They seem to inculcate something more than the mere soul of the world; and rather announce a distinct intelligent mind. So far as a superiority to popular errors is concerned, *Agastyar* of India may perhaps claim to rank on a level with Socrates, or Plato, of Greece.—Fancy has induced the writer to turn the lines into a measure little attempted, and indeed not well suited to the English language; which will, however, on other accounts require the tolerance of the reader. The last verse only is materially paraphrased.

That blissful Spirit, which pervades all things,
Few duly meditate; yet from the heart-springs,
When deeply ponder'd, sweetly it knowledge brings,
Teaching his glory.

Child of my tutelage! look at creation
Vividly brighten'd, and mark each location;
Of Him, without form, of endless duration,
Telling the story.

Poor is the beauty that needs much adorning.
Look at the splendor, more pure than the morning—
Immense: yet its praise when we feebly are forming,
We speechless remain.

Inanimate principles know not his being;
Nor colors describe, nor by them can we see him,
Immensity filling, whence nothing is fleeing,
In all his domain.

But mark me! thoul't know him by deep contemplation,
Restraining thy senses within their vocation;
For, wandering abroad, these in wild ambulation
Are milch cows unfetter'd.

But guarded at home, as the milch cow yields food,
Even so will thy senses administer good:
And while on his splendor thy thoughts firmly brood,
Thy heart will be better'd.

Five letters are emblems, five elements, forms,
Assum'd by the All-present; who, far above storms,
Or frailties of men, revivifies, warms,
And nourishes all.

Tis He, who creating all things that have breath,
Governs all things, attentive to all that he saith,
And, holding the issues of life and of death,
Whirls this terrene ball.

The mystical five letters herein alluded to, appear to the writer to afford a clue to unravel all the personifications, and multiplied consequent practical absurdities of the *Saiva* sect; the key being carefully kept by the *Bramins* and philosophers. In other words, there

is, it is believed, both an exoteric and esoteric system: the former for the vulgar, consisting of rude personifications or visible symbols, and consentaneous with the varied and absurd idolatry every where existing around; the other, a refined system, resembling Spinozism, admitting only one pervading and directing mind, identified with and inseparable from the existence of matter: consequently very different from the more elevated doctrine of one supreme, self-existent, independent, and intelligent, First Cause; from which Being all other beings and things proceed, and on whom all others depend.

It will be perhaps as much a duty as a pleasure to explain somewhat the aforesaid cabala, as far as we are able. The mystic *Saiva* letters are, ந, ம, சி, வ, ய, made into the technical word, *Namasivayi.* A devout *Saiva*, to whom the latent import is unknown, is instructed by his spiritual guide to cover one of his hands with a cloth, and bowing his head, softly to repeat these letters, numbering the repetitions of each letter by touching with the thumb on the joints and tip of each finger, and then with one finger the joints and tip of the thumb. Each index gives one repetition, and the whole hand five repetitions; the greater the number of repetitions the greater the act of virtue: they are also preceded by mentioning the mystic syllable *aum*, or *o'm*, common to all classes of Hindus. In the *opus operatum* of this *ave* and *pater* system consists the merit; though the meaning be to the devotee unknown. But the recondite sense, it is believed, may with some confidence be stated to be the following:—

The five letters have a reference to the five senses, and also to the supposed five elements; *akash*, or ether, being added to the four elements, heretofore of western philosophers. Now as the five senses are to the human body and soul, so are the five elements to the corporeal substance and incorporeal pervading Spirit, or soul of the universe. Hence, according to the preceding stanzas, the five elements if taken separately are not, when distinct, the immaterial being, nor have they a separate intelligence. The five senses, when controlled, may minister to the intelligent mind; though being uncontrolled, and very usually, they become inlets of evil. The being described by five letters is declared by the manifestations of himself, termed elements; yet he fills all—they all emanate from him: the five elements enter into the composition both of sentient and inanimate beings, and they are instrumental in the great work of preservation.

But this system is at once too recondite and too simple for the mass of the people; and hence the multiplied and gross personifications thought necessary, both to please them, and to support temples, shrines, and *Bramins;* many of these last, it is believed, ascend no higher than the vulgar, whom they at once cheat and despise; while they often catch the popular frenzy, and are as "mad after their idols," as the meanest and most illiterate of the crowd. To such persons, *Sannyasis* not being excluded, the works of sages like *Agastyar* would not be palatable; and when we find them introducing him as mingling with the popular worship, or leading the way, we must understand either that they bring him upon the scene without his leave, or else that he was occasionally capable of the duplicity and weakness ascribed to Socrates—superior to popular notions, yet yielding to them to avoid popular odium. At this distance of time, we can only regret that *Agastyar*, who seems to have approximated towards the truth, should have lived so late, when the pure truth had become disguised, falsified, and forsaken; or else that he did not live later, when with a

mind in some degree prepared, he might have caught the beams of truth as issuing fresh and pure from the original fountain.

As mention has been made of the mystic triliteral *o'm*, which is common to all classes of Hindus, and probably antecedent to the five letters of the *Saivas*, or eight of the *Vaishnavas*, we feel bound to state our impression, that it is a fragment handed down from very remote antiquity; and while far, very far indeed, from looking on the Hindu *Trimurti*, or triad, as either a proof of, or a resemblance to, the scriptural doctrine of the Trinity, we do yet think that like several of the Hebrew letters and mystical symbols, this was also an indication derived possibly from primæval times of a traditionary belief in a three-fold unity in the Godhead. It is not consistent with the other mystical refinement mentioned, by which we apprehend its import to have been materially superseded, but it is higher; and, as we fear, its import has long since been lost to those very Hindus who have handed it down, and now regard it simply as an awful *mantra*, or charm, without consciousness of its meaning. If this view be correct, an intelligent Christian might use the triliteral syllable as an emblem of the Deity as innocently and as definitely as he may employ a triangle. All such emblems are imperfect, a mere accommodation to aid the mind in conceiving an abstract, and to the full extent, incomprehensible idea; but the moment the memory of an emblem merely ceases, and personification commences, a dangerous departure from the truth also begins; and to personifications, and ill understood emblems, aided by depravity of heart, all the idolatry and polytheism which exist may, we conceive, be ultimately traced.

But let us now return to *Agastyar*. There are portions of his works, those we mean relating to medical science, as far as known by him, from which practical good might result were they translated and published. Dr. Ainslie, of the Madras establishment in his Materia Medica of Hindoostan, has paid a tribute of respect to the prince of Indian doctors, and has given a catalogue of his medical works, either original, or translated, as in some few instances, from the Sanscrit. They indicate much labor and research. His பெருநூல் *(Perunul)*, for instance, consists of ten thousand stanzas on diseases, regimen, and connected topics. Other works are not so diffuse. The writer has some of them in his possession; but partly from want of time, partly from not having an intimate acquaintance with medicine, and partly from the difficulty of identifying every herb or mineral, he has not paid much attention to them, such as they might possibly deserve; not as guides to scientific men, but as hinting at properties of medical substances capable of useful investigation or improvement. The subject however is foreign from the purport of this work, except as needful to illustrate the character of one of India's greatest philosophers.

We shall leave with the reader the victory, or historical circumstance, indicated in the fiftieth *Tiruvilliadel*, and come to that period which, so far as language and poetry is concerned, was the Augustan era of the *Pandion* kingdom; yielding of itself a contradiction to the artificial position of the flood, already sufficiently elucidated. The reader may have traced from the time of the minstrel *Panen*, the Orpheus of his day, the indications of a taste for recitative compositions, accompanied with the lute. From such a source, improvement of language must ultimately arise. Thus, in process of time, *Madura* became celebrated as the university of the whole *Dravida* country; and to the decision of its *Senatus Academicus*, or College Bench of *Bramins*, all productions were necessarily submitted before they could

fix themselves in popular esteem. We might of course expect that the *Bramins* would trace such a circumstance, not to kingly patronage, but to some mythological fable. And in that devised for the purpose, the character of their gods suffers, as usual, in their hands. The college bench itself is also invested with fabulous properties, sufficiently explained, we presume, in the fifty-first *Tiruvilliadel*. From a manuscript prepared by the head *Bramin* at *Madura*, with a view to present it to the late F. W. Ellis, Esq., we have obtained the names of the celebrated forty-eight poets and judges of poetical composition, who were famous in the southern part of India, as the *Pandits* of *Benares*, Doctors of the *Sorbonne*, or *Savans* of the French Academy, are, or have been, in other places. The list is the following one :—

Kavilar	*Pottiyar*
Paranar	*Musukiranar*
Narkirer	*Caveripumpattanadhukucareikannen*
Mamuler	*Marathanelanathanar*
Kaladanar	*Barathampadiya-perundevanar*
Ukra-peruvaruthiyer	*Uruttirenkannenar*
Sittali-chattanar	*Perunchittanar*
Maruthuven	*Nariverutalliar*
Tamotheren	*Sengunrurukirar*
Nacandrevanar	*Sirumethaviyar*
Arisilkirar	*Kodunkunrurikirar*
Ponmudiar	*Uriyurmuttakottanar*
Gauthamanar	*Virikadimethiyar*
Urittira-sanmanar	*Tallikaverisattanar*
Nattattanar	*Selurkodankannenar*
Sirucarantambi	*Canundurkirar*
Arsiriya-nallantuvanar	*Vennikuttiyar*
Carandiyar	*Nachumanar*
Cakaipadinayer	*Narpavathanar*
Alankodeivanganar	*Orambuthiyar*
Teditalivtruntandiyanar	*Kulapathinathanar*
Marakodeimarathanar	*Mudatamakanniyar*
Velluvithiyar	*Kavuniyanbarathayanar*
Yerichelur-madalanar	*Mathuraimasiyanallantuvanar*

They are also given, with some variation as to some of the names, by *Sarvanaperumal* the native editor, at Madras, of the *Cural* of the famous *Tiruvalluver*, with a specimen of their decision on the merits of that work. Among them *Kavilen*, or *Kapiler* as sometimes spelt, though brought up by a *Bramin*, is considered to have been of mixed birth, and a brother of *Tiruvalluver*, who was protected and educated by a *Pariar;* and if this opinion be well founded, it makes *Tiruvalluver* contemporary with the original Bench of *Bramins*, on which, as some say, a seat was conceded to him; and also with the purest period of Tamil poetry. Though a little out of place, it may be necessary to mention the brothers and sisters of *Tiruvalluver*. These are, of the former, *Kapiler* and *Athikannen;* and of the latter, *Avyar*, *Uppaga*, *Murega*, and *Valli*. Hence it will be seen that *Kapiler*, and perhaps

Athikannen, belonged to the bench: though writing on the authority of *Cavelly-Venkata-Ramaswami*,* (now a vice-president of the Hindu Literary Society,) it would appear that some legends make the whole of this family to have been born of *Brahma* and *Saraswathi*, (no doubt a poetical figure) but differing, except in the case of *Kapiler*, and possibly *Athikannen*, from the fable of the *Tiruvilliadel*.

The cause of the prize for poetical composition being given, is stated minutely in the original of the fifty-second *Tiruvilliadel*, and may be seen in the work of *Cavelly-Venkata-Ramaswami* on the *Dekhan* Poets;† though he erroneously represents the bench as given in the reign of *Vamasudamani*, and the question as being formally propounded instead of being left to be discovered: he also spells the poor *Bramin's* name, *Dhamaga*, instead of *Terami*, or *Dermi* as it might be spelt; and *Kiren*, or *Narkiren*, according to the learned Vice-President, was *Satkara*. But as his book relates chiefly to writers who may be called northerns in respect of Madras; as most of the information in the book was collected in the *Dekhan* proper; and all the names savour of *Telugu* or *Carnataca* orthoepy; so there is some reason to suppose, that the praiseworthy biographer, in some cases at least, followed traditionary reports and verbal authorities, without having had access to the manuscripts which we have followed; being the sources whence we derive information from the fountain-head. Observing, by the way, that *Vamasa-Sudamani* and *Sembagamara* are only two names of the same person, (the latter being rather a sort of nick-name,) we may proceed to state, on the authority of the Madras *Sarvanaperumal*,‡ that when the god had vanquished *Narkiren*, it was denounced, as a penalty on the critic's obstinacy, that he should be overcome by a *Pariar* poet: and this statement brings us to a little fuller notice of *Tiruvalluver*.

His father was a *Bramin*, named *Yanarsal-Bagavan*; and his mother a *Pariar*, named *Athi* of *Caruvur*: as was the case with his brothers and sisters, he also was abandoned by his parents in infancy; and was brought up by a *Pariar* of the *Valluver* sub-division, who resided at *Mailapur* (or St. Thome), near Madras. This man had his foster-son well instructed in the Tamil language, and on the youth's exhibiting indications of talent, it is stated that the people of the neighbourhood formally requested him to write some work in elegant language, imbodying the substance of the *Vedas*, from the Sanscrit, which should be generally acceptable to all classes of people; and which might, at the same time, humble the pride of the *Madura* college: the arrogance of the professors belonging to it having become offensive. *Tiruvalluver*, guided by advice, had the address to select three topics of general interest, and to avoid entirely every thing that might be disputed or might be offensive to any of every sect; adding to this precaution great ingenuity of thought, and peculiar beauty and elegance of language, he produced a work which united every suffrage; and stands confessed, even to the present day, to be the best and chief of all compositions in the polished dialect. It was not enough, however, to write such a book; it must of necessity pass the college, both for the sake of its own reputation, and for the indirect object of humbling the professors. There are various accounts as to the result of the reference: *Cavelly-Venkata-Ramaswami* tells us, that while *Satkara* (or *Narkiren*) was in conver-

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* Biographical Sketches of *Dekhan* Poets,—art. "*Avayar*." † Art. "*Satkara*." ‡ *Kuraluri*, at the end.

sation with *Vada-kadar (Idei-kaden)*, the poet *Tiruvalluver* appeared, and laid his composition on the bench, which suddenly vanished. But the traditional account at *Madura* is somewhat different; according to which, the said poet, on the reading of his poem, obtained the suffrage of an aerial voice, of *Saraswathi*, and *Siva*, together with the unanimous approval of the whole forty-eight; while the bench on which they were seated, according to its alleged miraculous property, was found to have elongated itself, and to afford room for just one more individual. The professors understood this as a divine intimation that the place belonged to the stranger poet; he was accordingly declared to be made a *Bramin* by extraordinary merit, and was invited to take a seat, as it appeared to have been appointed to him.

Another verbal and traditionary account is, that since *Tiruvalluver* was of the *Pariar* class, the *Bramins* would not suffer him to come near them; on which he requested leave merely to lay his book on the bench, which leave being granted, the bench dissolved into water, and the forty-eight fell on each other in confusion; when after a while the bench, in its original small dimensions, reappeared, bearing the book upon it: an aerial voice was heard, and the *Bramins* afterwards pronounced their approval.

Sarvanaperumal, the native editor of the work, has stated nothing concerning the enlarging or disappearing of the bench; but gives the various decisions pronounced. The aerial voice said, that only two, that is *Urittira-Sanmanar* and *Tiruvalluver*, should be allowed to sit on the bench. *Saraswathi* declared, that by her means the four *Vedas* had been pronounced, and the fifth *Veda*, the *Baratham*, that she also had uttered the *Cural*. *Siva* said, it was an unfading flower. *Ukraperuvaruthiyar* said, that the writer was no other than *Brahma*, and as such he would worship and attend to him. *Kapiler* said, that though the book was small, the meaning was extensive, even as in the drop of water on the top of a blade of grass might be seen reflected the image of a great tree. *Paraner* said, that the two-feet stanzas of the poet measured the thoughts of all mankind, even as *Vishnu*, when incarnate as a dwarf, put one foot on the earth, extending the other even to the heavens. *Narkiren* said, that the poet, fully understanding the four subjects, virtue, property, pleasure, paradise, was benevolently inclined to make others understand three of them as well as himself; and that the gratitude due to him was like that owed to the cloud that showers down fertilizing rain without requiring any thing in return. *Mamuler* said, this as we thought stupid *Pariar* is in reality no other than a god. *Kaladanar* remarked, that the book had the rare merit of harmonizing the suffrages of the six sects, who would all admit the system to be their own.

So much may suffice, without adducing all the opinions delivered. The book has other adjuncts to be noted. It is the only one (with the insignificant exception of some trifles by *Avyar)* which the Hindus have as yet thought proper to print and publish, as specimens of their credence; and which they thought they could venture to place side by side with the Scriptures, and other printed publications by Christians; whose activity had begun to excite jealousy and alarm in the minds of such Hindus as professing themselves to be *Nyanis*, or philosophers, could neither defend nor approve the vulgar idolatry of the land, nor admire the *Bramins*, nor fence off the appeals of a purer system, without some such aid. The writer is grounded in this statement by his knowledge of details most probably needless

to be here obtruded. Another adjunct is, that it is the only book from which the great Tamil scholar and admirer of Hinduism, the late learned and talented F. W. Ellis, Esq. thought proper to translate and exhibit to the European community as a specimen of native ideas; and he chose, very naturally, the portion expressly treating on virtue as the most unexceptionable portion. *Cavelly-Venkata-Ramaswami* says that Mr. Ellis translated the whole; but this we believe is an error, occasioned perhaps by writing from memory when at Calcutta, or by inadvertency.

It is, however, of more importance to remark, that the portion of the work which treats on virtue itself, is, in many points, deficient, and in others, opposed to Christian morality; and both systems of virtue, though they agree in a few things, yet, taken in the whole, they cannot stand together. We need not enlarge: but it is because of the published specimen of the *Cural*, by Mr. Ellis, that we have not thought it indispensable, or necessary, to give a specimen in this work. We have conceded to *Tiruvalluver* that high praise which he certainly merited, without thinking it necessary to advance his claims beyond the boundary of truth.

Next to *Tiruvalluver* and *Kavilen*, the most distinguished writer of the family was *Avyar*, whom Dr. John, in the Asiatic Researches, has dignified with the title of "Female Philosopher." We believe, under correction, that the reverend divine was misled by some native in the story which he has given of the manner and attendant circumstances of her birth; most of which at least relate to a very different person, who lived in an earlier age and distant place. The statement of *Cavelly-Venkata-Ramaswami* is more simple, and we believe more correct: which is, that when abandoned by her unnatural parents, she was brought up by a *Panakar*, or servile caste songster. Her short didactic pieces for children, usually known under the names of *Adhi-sudi* and *Konrai-venthen*, are, we believe, correctly translated by Dr. John in his paper adverted to;* but extreme brevity, joined to ancient language, renders one or two of the aphorisms obscure. They were printed a few years since, by the native editor of the *Cural*, with a paraphrase in the common dialect. *Cavelly-Venkata-Ramaswami* says that *Avyar* also wrote on medicine and astronomy, none of which productions we have seen, or otherwise heard of. His specimen of her geography is not a very propitious one; owing to his not giving the original, and not being any way felicitous in his English version. We possess a few quotations from her geography, made by the head *Bramin* at *Madura*, relating to the boundaries of the ancient *Sora*, *Sera*, and *Pandion* kingdoms; apparently more like every-day geography, than the information that "fair *Kanchipuram* is a luscious cake of unrefined sugar." *Avyar*, however, understood the genius of her countrymen; and we have heard some traditionary account of her having proved herself both more keen and clever than even her brother *Tiruvalluver*, in first discovering the meaning of some Sphinx's riddle: a species of ingenuity admired by the natives, as it has been in most semi-cultivated countries; which at the same time is not essential to magnitude of talent, due, as we conjecture, in preference to the brother. With all the native admiration for *Avyar*, is it not surprising that the Hindus of caste so perseveringly and inveterately oppose native female education? If there be any thing wanting

* Asiatic Researches, vol. 7, art. 12.

to the intelligence of Hindustan, it certainly is the seeing the necessity of well instructed, confidential, and honored equals of the other sex; the giving confidence, cemented by an indissoluble bond, to one only; and making that one a companion and friend. Till such a result can be some way or other accomplished, little will be done, comparatively, towards the real amelioration of India: nothing but a general reception of Christianity has yet accomplished such a result in any country. That only, it may be inferred, can effect it in this land: and who will say, that it is not a result devoutly to be wished? Well educated, and especially Christian, females, who understand their own just and hallowed privileges, should do their best to scout from society those who, while professing a more elevated and purer faith, are yet directly or indirectly opposed to the true amelioration; that is, the evangelization of India.

Adverting to the fifty-fourth *Tiruvilliadel*, it will not be needful to say more of *Agastyar*, having already stated that he is considered to be the first improver and father of the Tamil language. Beschi tells us that a few of the rules laid down by *Agastyar* have been preserved by different authors; but that his own (as we presume grammatical) works are no longer in existence.* There is most likely an anachronism in the *Tiruvilliadel*, to be accounted for only by the fable of *Agastyar* being always alive. Perhaps the whole is a sorry excuse of the *Bramins* for not better cultivating their own tongue. In the next sacred amusement, the dumb child is to be regarded as a representative of *Venaigen*, the god of letters, also considered to be dumb: the patronage of eloquence being reserved for *Saraswathi* alone.

Who the sage *Idei-kaden* of the next amusement was, we have not ascertained by any concurring information. Suffice it therefore, that he was a poet and panegyrist. But what a lesson is taught us by the whole connected account! That stone images could not quit a particular locality without help, nor doors be opened without connivance of the *Custodes Sacrorum*, we suppose most of our readers will admit. Then what an intelligent king! was *Kulesan;* and how edifying his alarm and devotion! What *hadgi* of Mecca, or pilgrim of Jerusalem, but must have been humbled within himself under conscious inferiority, had he seen this exemplary king, coming down from his throne, casting himself into the dust, and, with piteous lamentation, rolling his royal body over the intermediate distance between his palace and *Vada-Mathurai*, in order to beseech two or three stone images to condescend to return to their more accustomed abode. For ourselves, competent admiration is not practicable; and we shall therefore observe simply, that we once had an opportunity of seeing this *anga-piratachinam*, or rolling of the body, performed. On the bank of the river *Vygai*, a little to the west of *Madura*, there is a small *Naga-coil*, or serpent temple, where the only images are *Cobra-capellas*, with red-mouths: on visiting this one morning early, there was a *Sudra* man rapidly rolling himself round it, with frantic gesticulations and incoherent expressions, deaf as the snakes themselves to any sound less musical than his own voice; nor would he cease till the prescribed number of circumgyrations were accomplished. His manner then totally changed; his sentient faculties seemed to have evaporated under the discipline; and all that could be distinctly gathered from him was, that if he did not perform this ceremony

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* Introduction to Grammar of Shen Tamil—Babington's translation, p. ix.

punctually and accurately, the god would come and cut him in two; saying which he, somewhat sullenly, went away. On inquiry afterwards, it was learnt that there was a man in the town, a professor of this rolling art, probably the identical person, who actually supported himself by performing the devotional exercise by proxy, for a consideration, on behalf of those whose duty it would righteously be to discharge it, but who would rather pay a trifle and be excused.

As regards the following tale about *Siva*, *Parvati*, and the shark, and even down to the end of the pathetic narrative of *Manikavasagar*, we hardly know whether we should pay any compliment to our readers or ourselves, were we to add any serious remark; except perhaps it be that the *Bramins* have shewn full and true intention to make their god a most witty and deceptive personage; and the protector of fraud, if *Manikar's* spiritual wisdom might add to their worldly benefit. We shall sum up, therefore, by observing that *Cavelly-Venkata-Ramaswami* ranks *Manikavasagar* among the *Dekhan* poets, and speaks of a volume of his effusions, entitled *Chidambara-cora*. Any further information, than that already given, has not been obtained.

It may here be observed, that most, if not all, of the *Tiruvilliadels*, are matters of annual commemoration. Thus the god goes every year into the bed of the *Vygai* to carry mud as a cooly; and we have ourselves seen his procession to fish, or catch the shark, according to the fifty-seventh sacred amusement. There is another event, more certainly of historical character, and of more solemn commemoration, which we shall have immediately to notice; and may accordingly proceed forthwith to some disquisition, long postponed, concerning the *Baudhists* or *Samunals*.

The origin of this sect is involved in much obscurity. It is a connected question, whether the *Jainas* and *Baudhists* are of common origin; differing only by such variations of opinion as separate residence in distant countries might, in the course of time, of itself produce. If such, as we rather conjecture, be the true state of the case, then the city of *Benares* would be the place, and the alleged incarnation of *Vishnu* as *Buddha* in the two-thousandth year of the *Cali-yuga*, would be the time, of its origin. It appears, however, that the *Baudhist* priests of Ceylon deny any relation of their founder to the *Buddha* of the Hindus: the two words, as spelt by the two classes of religionists, differ also somewhat, it would appear, in the orthography. It is further to be noted, that a part only of the Hindus admit *Buddha* to be an incarnation of *Vishnu*. And it is very certain, that between the *Baudhists* and the Hindus there has always existed an irreconcileable enmity. Notwithstanding every such discrepancy of statement or opinion, the prevailing impression produced on our own mind, by such evidence as has been attainable, is, that the origin of *Baudhism* was, as stated by the *Bramins*, at *Benares*. All the connected fables, written in the manner of the *Bramins*, we should be disposed to reject as mere garnishings of the simple fact. The reader may see them at length, by referring to Colonel Vans Kennedy's account of the legend of *Divodasa*.* We consider it much too inane to receive credence, or merit lengthened quotation; suffice it therefore to admit, that a sage appeared at *Benares*: whether he were an incarnation of *Vishnu* or not we do not inquire. This sage depreciated the prevailing religion of the

* Hindu and Ancient Mythology, Appendix.

Bramins; opposed sacrifices; and inculcated ideas concerning the immaterial Being, or soul of the world, very similar, as we conjecture, to the notions of *Agastyar* before stated. That *Baudhism* amounts to *Atheism,* as has been asserted, we are slow to believe; though it certainly is not such a faith in the being of God as the superior light of Christianity has revealed to persons more favored. Nor do we think that the *Baudhists* teach the annihilation of the soul after death; seeing that they preserve the idea of transmigration, and their system retains the *mocsham,* or beatitude of the Hindus; consisting indeed in an absorption into the essence of the Supreme Being, but an idea which we hesitate to confound with the associations created by the modern infidel term *annihilation.* It differs from this idea, at least as much as it differs from the elevated Christian doctrine of the soul's beatitude. That *Baudhism* was at first nothing more nor less than a partial reformation from *Braminism,* and that as a reformation it was hated, persecuted, and in many places nearly destroyed, is our prevailing opinion. We think "the mild heresy," as it has been termed, when no longer borne with at *Benares,* emigrated towards the south, and immediately or subsequently to the eastern countries of Thibet, China, Burma, Siam; from which last it probably came to Ceylon; from Ceylon entered continental India, and spread itself, not only over the neighbouring *Pandion* kingdom, but northerly to *Chillambram* and *Conjeveram.* These are the *Baudhists, Samunals,* or *Jainas:* names which we conceive denote substantially the same thing; the Hindus uniformly having so many names and appellatives of one object, that variations of names is not a matter of consequence to rest upon. There exist *Jainas* also in the north around Moorshedabad; and, we may presume, even to *Benares.* A few reside in Madras. They are also found in considerable numbers around *Conjeveram,* where their sect once greatly flourished. Dr. Francis Buchannan, in his agricultural tour, represents these people as saying that they were the original possessors of the country; and that *Braminism* was a comparatively modern innovation. This is correct, without therefore making *Baudhism* antecedent to *Braminism,* for the former once had complete ascendency in that neighbourhood, and even sat on the throne; but at what period precisely it was repressed and overcome by the *Bramins* we have not such clear information, as concerning its suppression at *Madura.*

This latter suppression, after only a brief ascendency, is narrated in the sixty-second and sixty-third *Tiruvilliadels.* The impalement of the leaders of the *Samunals* is an unquestionably historical fact; supported by unwavering tradition, and by a yearly commemoration in which this impalement is acted over again as a public spectacle, conveying no exalted idea of the humanity of the *Bramins,* or of the people, to whom it annually gives fresh delight. We will, however, diverge from this subject for the present.

From a part of Mr. Wilford's Essay on Egypt, where we believe he may be trusted, we are informed that *Mahiman,** a form of *Siva,* who came intentionally to delude and destroy *Divodasa,* had a son named *Sarmana Cardama.* Captain Mahony, in his interesting paper contained in the Asiatic Researches, (vol. 7, art. 2.) tells us that *Gantemeh Bhoodha* is the same as the Siamese *Sommono Kodom;* more properly according to the *Singhalas*

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* Mr. Wilford's forced etymology confounding *Mahiman* with the Egyptian *Memnon,* we are sorry to see has been implicitly followed by some other writers.

Sommono Gautemeh. "*Sommono*, in the Pali language, implies a renowned saint," we are informed. Further, we learn that the Pali language is called *Magedei*, and *Moola-basha.* Again, we find that the *Baudhas* place the sacred *Bogaha*-tree (of which much is fabulously narrated) in "the *Kalleengoo* country;" and a descendant of the king of that country first, after the fabulous times of *Rama* and *Ravana*, discovered and ruled in Ceylon; bringing with him *Braminism*, not *Baudhism*. Now here we find some points of interesting deduction. *Sarmana Cardama* we may safely conclude to be the same with *Sommono Kodom* and *Sommono Gautemeh*; but if *Gautemeh Bhoodha*, that is *Bhoodha*, the son of *Gautemeh*, be the same, either the fable of *Mahiman* must be rejected, or *Mahiman* be identified with *Gautama*, of whom *Buddha* is usually considered the descendant. Without however embarrassing ourselves on that point, it may suffice to trace the identity of the Cingalese *Buddha* with the *Sommono Kodom* of Siam; and the origin of his sect, through the Pali or sacred language, to the *Magadha* and *Kalinga* kingdoms. *Magadha* is the province of Behar, and *Kalinga*, the neighbouring one of Orissa; both of them the seat of ancient kingdoms. The Pali language, which differs materially from the Cingalese, is unquestionably a dialect of the Sanscrit, and has a surprising affinity with the Tamil. Many of the words mentioned by Captain Mahony are Tamil, only differing a little in termination; and this harmony is visible in some words derived from the Sanscrit. *Moola Basha*, also, in pure Tamil, is மூலபாஷை (*Mula-pashai*), and means "Original language," or that from which another is derived. *Sommono* and *Sarmana*, the origin of the term *Samunals*, we conjecture to be dialectic variations of *Sarva-manu*, a universal or very illustrious sage. We may thus trace a connection between Siam and *Magadha*, and between the Pali with the Sanscrit, through the *Magadha* tongue, one of the Pracrits, or spoken dialects of Sanscrit. If *Baudhism* therefore did not emigrate directly from *Benares* to Siam, it most probably did so by way of *Magadha:* an early connection is also established between the succeeding *Kalinga* kingdom and Ceylon; though the discovery of the latter by *Vijea-Singhebe-Coomarroo*, according to the account given by Captain Mahony, had nothing to do with the introduction of *Baudhism* into Ceylon, since we learn from the same authority that *Baudhism* was not established in Ceylon till the ninth king after *Vijea-Singhebe-Coomarroo.* It has however an interesting relation with the continent, since Captain Mahony states, on his native authorities, that *Vijea* married a daughter of *Pandoowas-ratteh*, being none other than one of the *Pandion* kings. At the same time, manuscript authority of our own enables us to correct the statement given; for if this manuscript be to be fully relied on, it must have been a later king than *Vijea-Coomarroo*, who suing for the daughter of a king of *Madura* was rejected; but was supplied surreptitiously with a wife by a subject of the latter king, who gave one of his own daughters. This manuscript also states the fabulous birth of the first king of Ceylon in a different manner from Captain Mahony, though allowing of the inference, that the same person was intended. It expressly states that the *Samunal* sect came from Ceylon, and thence spread itself over the continent. As the chief use of this manuscript in illustration will be at the later period, to be included in the second volume of this work, we reserve its insertion to that place; what has been stated here being sufficient. On the whole, we conclude that the *Samunal* religion may be traced pretty conclusively to Ceylon; thence to Siam; thence to *Magadha*, in Behar; and thither it came most probably

from *Benares*. We find also from Captain Mahony's paper, that Hinduism in the worship of *Kandekoornareyoo* (that is, *Scanda*, *Karticeya*, or *Subraminy*) had extended to Ceylon; most likely from the southern portion of the peninsula, where he has many temples, and is held in great veneration. Feeling grateful to Captain Mahony for the information imparted through his paper, we are persuaded, that had he, at the time of writing it, been more fully acquainted with Hindu histories and fables, he might have thrown still greater light on the subject: and this we conceive to be yet possible for any learned man to do who is acquainted with the Pali language and Cingalese traditions.

We must now confine ourselves to our immediate theme. The narrative in the *Tiruvilli-adels* is as minute as we believe we can make it; for tradition, while it confirms the account, reflects but little additional light on the transaction. It indeed states, not that the *Samunals* impaled themselves, (as the *Stalla-Purana* softly words the matter,) but, that on refusing to embrace the *Braminical* and *Saiva* faith after their defeat, they were impaled by the king's authority and power: which seems the more likely circumstance of the two. *Cavelly-Venkata-Ramaswami*, to whom we have already been under obligations, gives us a brief notice of *Gnana-Sammandhar*, (as he spells the name, with the prefix of *guana* or *wise*,) but his account does not elucidate the transaction in question. He merely mentions, that this person, the *Sampanten* of the *Tiruvilliadel*, was a Tamil *Bramin* poet, born at Sheally near Chillambrum; well educated in early life, and very prudent; the author of a work called *Tevaran*, narrating the controversies which he had with the *Jainas*, and the tenets of that heretical sect; and that no account of his death has been handed down. We must therefore take the account of the *Stalla-Purana* just as we find it. As regards the Palm-leaf-writing, which ascended the *Vygai* river, tradition has stated a circumstance not mentioned therein, which is, that when the *Samunals* threw in their writings, one only among them ascended up the stream, to the distance of four feet; on which the *Bramins* plucked it out, saying it was holy and ought to be preserved. Hence it is said, by some, that the book was called *Nal-adiyar*, from four feet *(nal-adi)*.* Others say the title is derived simply from the work being written in stanzas of four feet or lines, the more probable statement. Tradition ascribes this work to the *Jainas*, as well as other meritorious compositions in Tamil, The *Nal-adiyar* still exists: the Editor has never seen it; but received some years since, as a specimen, the following stanza from the mouth of a learned native, which he said he had committed to memory from it.

உறகுறதுணை யதோராலம் விததீண் - - டி
இறபப நிழறபயந தாவுஙகறபபய னு - - ந
தாண்சிறிதாயினும் தககார்கசை பபடடகா - ல
வான்சிறிதாய பபோர்தது விடு - - - ம்

That is, "As a very small seed of the *Banyan* tree, when (planted and) grown up, spreads "into a very wide tree; so an imperfect deed of charity coming from the powerful, though "in itself of little consequence, yet extends, in its results, as high and wide as the heavens."

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* Beschi, in the introduction to his Grammar of Shen Tamil, has mentioned the tradition: differing only circumstantially from the account here first given; yet so differing, as to impart a conviction that he had only received a loose and incorrect account of the transactions relating to the Braminical persecution. See Babington's Translation, p. xi.

With regard to the writing of *Sampanten*, said to have ascended the river to so great a distance, we hear nothing of its preservation; nor any claim as to the *Nal-adiyar* being his. The whole of the miracles and fables, being translated out of Braminical language, we conceive to import no more than this, that the king was cured of a fever by the medical skill of a *Bramin* poet, when the other sect had failed in the attempt; and that, in a dispute which necessarily followed, the *Bramin* also overcame them, or was adjudged to do so, in poetry; the productions of the *Samunals* being contemptuously thrown into the river as worthless; the *Nal-adiyar* perhaps being excepted. The influence of the queen, and king's minister, co-operating with the *Bramin*, especially when reinforced by the cure of the king, would be very sufficient, we surmise, to account for all following results; still more especially when the queen, minister, and *Sampanten*, having asked leave from the god to destroy the *Samunals*, were answered by an equivocation, or play on the word *Sampantam*, by the oracle, authorising them to do what they pleased. It is not needful to enlarge on the lamentable consequences resulting from the influence of a spirit of intolerance and persecution when in power; every where the effects have been felt and deplored. Christianity has been accused of participating therein; but the charge is unfounded: a spurious form of Christianity only has been implicated; and the sacred name itself prostituted, by irreligious men in power, more like *Bramins* than Christians. Christianity, in its own proper nature, is as abhorrent from persecution as it is from idolatry: usually having been identified with the purer but feebler few, it has suffered; but has never persecuted.

The last of the *Tiruvilliadels*, seems introduced, so far as we can judge, only for the sake of *Sampanten*. We can discern in it much to censure; but nothing to admire. And now, with a few closing observations, we shall take leave of the *Stalla-Purana*.

At one time we had thought to notice more particularly certain coincidences with some events narrated in the Christian Scriptures. On mature reflection, we are however convinced that these are remote, trivial, and quite distinct. We might, *a la Wilford*, have grounded some splendid theories on very faint resemblances: and some little detail, though now forborne, was once judged suitable, in consequence of having seen a book, in very low colloquial Tamil, professing to prove to the Hindus, that least proveable of all positions, that their religion is very nearly the same with Christianity; because of some forced resemblances of the kind intimated. The reader shall judge by a specimen, when we adduce the case of *Sampanten* and the *Samunals* as being compared, and, in defiance of time and place, identified with the Hebrew narrative of the Prophet Elijah and the worshippers of Baal. Such a mode of jumping to conclusions, utterly invalid, has been more notoriously, and we should fear injuriously, made by Colonel Wilford, doubtless not without the best intentions; but such weak advocacy is emphatically treachery to the interests of truth: the cause of which needs it not; for it will always stand, like the vault of heaven, majestic in its simplicity. On this account we have regretted that the venerable Dr. Claudius Buchannan should, in one part of his estimable writings, have placed the smallest measure of weight whatever on Colonel Wilford's reveries about *Salivahana;* after having a page or two before stated the imposition practised on the learned inquirer by his *Benares' Pundit.** We

* Memoirs, Appendix i. and l.

could wish also to see another of those spurious coincidences about Shem, Ham, and Japheth, expunged from the life of Sir. W. Jones by the late Lord Teignmouth.† While adverting to the point, let it be noted that we agree with Colonel Vans Kennedy (we hope on the same principles) that Christianity is not advantaged, but desecrated, by the comparisons and analogies of Colonel Wilford. In such a view of the case, though we have noticed, in passing, some coincidences with scripture narratives in the *Stalla-Purana;* yet being convinced that no labor could identify them, and no advantage result from comparison, we leave them to the reader's own perception and judgment.

But the moralist and the philanthropist having reviewed the mythological legend pertaining to a large and famous temple, once connected with the metropolis of an ancient kingdom, with the eye of curiosity and merely literary research, may very naturally pause afterwards, and dwell for a moment on the moral lessons thence derived, and the probable measure of good likely thence to accrue to mankind. That such a review may be impartially made, we claim permission to remark, that in the abstract given there has been no misrepresentation. Strict impartiality throughout was carefully studied. In only one or two places the meaning has been slightly veiled, from a regard had to the delicacy of our readers, and a sense of propriety as regards ourselves. On this account, if guided by European notions, the *Purana* may be considered as represented a few degrees more pure than it really is. Faithfulness demands this observation; and for the rest, the abstract is a correct epitome. The reader will discover that to kill a *Bramin* is the worst of crimes; having no expiation provided; subjecting the king of the celestials to the loss of his throne, and the king of an earthly government to the loss of his senses: while to feed the *Bramins* is one of the chief of virtues; and treachery, fraud, and theft, if the temple, the god, or the *Bramins* benefit thereby, is to be vindicated, if need be, by the express interposition of the divinity. The god is represented, sometimes sanctioning seduction and adultery by his example; and at another, interposing to prevent and punish these crimes where a *Bramin* is the sufferer. He will find the doctrine of fatality inculcated; and the act of bathing in a particular tank to be of such virtue as to remove the worst of crimes, and even to quench the consuming fire issuing from an offended deity. He will find the gods sometimes superior to mortals; and mortals sometimes superior to the gods. He will perceive the clearest evidence of an intolerant, vindictive, and persecuting spirit in the *Bramins;* and, anon, a king grovelling in the dust, imposed on by superstition and fraud. He will discern great reason to infer collusion of the *Bramins* with foreigners; and still clearer evidence of equivocal and delusive oracular responses from the recesses of the temple. He will find the sum and substance of religion represented as consisting in the worship of a disgusting emblematical stone image; and discover a bold encroachment on the whole Hindu system itself, in magnifying one particular god, and one locality and temple, above all others. Add to this brief and rapid sketch, the deficiency of moral or religious truth apparent; and the beneficial influence of such a national system of faith and practice, speaking in the softest terms, cannot be great. Its injurious influence we shall prudentially avoid amplifying; and leave it to others, or to private reflection. Can a benevolent mind seriously wish? that so interesting a race of people as the secular

† Works, vol. 2, p. 249. It will be readily perceived that we advert, not to *illustrations* of Scripture, but only to forced identities.

classes of Hindus in many respects are, should be for ever consigned over to the influence of such a system of error and absurdity; and not desire that by emancipation from the yoke of the ecclesiastical *Bramins*, (for there are some respectable secular ones,) they may burst asunder those chains that fetter alike the intellect and the soul, and prevent them from taking that place in society which God and nature appointed to them. Let the day speedily dawn! We are neither of those who, in undiscriminating language, abuse all the Hindus as the vilest portion of the creation; nor yet of those who hold them forth as patterns of every virtue. *In medio tutissime ibis.* There are some Hindus better than some professing Christians. The worst of both kinds are neither fit for heaven, nor exceedingly worthy even of the earth which they pollute. But to generalize, where it is proper to distinguish; or to heap communities together by the mass, is not true wisdom. The just comparison is, to take a Hindu, confessedly elevated to the highest degree to which his credence can raise him, and place him beside a Christian, confessedly of similar eminence; and here the most partial advocate of the Hindus must confess, we presume, that all attempt at parallel ceases. If the common observation, "would you know the character of the nation, look at the temple," hold good, as we conceive it does, then Hinduism cannot be practically beneficial; if the moral sun even at the focus be darkness, then it cannot diffuse light to the circumference of the orbit in which any attendant body may revolve. And it is not sufficient to adduce a few quotations from *Vedas*, or ancient law-books; and because these may be tolerably free from exception, thereby infer, that the Hindu system, as a whole, is one of purity, divine morality, and exhibiting elevated notions of the deity. Alas! both for the intellect, and the heart, of those who have ever maintained such positions; now happily and rapidly becoming obsolete. Benevolent laymen, we would invite both your study and your effort to diffuse among the intelligent Hindus, of all classes, if practicable, the benefits at least of sound physical science. Let them be made acquainted with medicine, with anatomy, with geography, with the outlines at least of astronomy; let chemical agencies, changes, and affinities be exhibited; the wonders of galvanism, electricity, and optics, be unfolded and explained: let the foundations of these, and kindred sciences, be shewn to be deep in truth and nature, and you will be benefactors indeed. You need not fear the charge of enthusiasm, sedition, fanaticism, or folly; and you may leave to others, who will bear the false reproach if they may but save the souls of men, that work which you will have begun; as much so, as they who break up the fallow soil assist in producing the crop equally with those who sow the seed, weed, watch over the rising harvest, and rear it to maturity.

We are aware that the day is scarcely past when such observations as these would not have been tolerated, without calling forth at least indignant emotions. But every unsound system must have its day; and when that is past, people wonder how their predecessors could have been so enormously infatuated. And posterity will wonder when they know that Europeans have proved greater obstacles to native improvement than the so much magnified prejudices of the natives themselves. The British legislature is holding forth privileges to natives on their becoming qualified; the natives are eagerly seeking for helps and qualification. Do let us see and aid them. It is a nobler and more godlike work, than propping up tottering temples, and pampering proud and gormandizing *Bramins*. Give to these their

temples altogether; give them their revenues, unpolluted ourselves by the touch; but let us also give to the common people the blessings of sound education and common sense. As to religion, there are obstacles; we speak not decidedly there, but will attend to a few objections.

There exist in this mass of countries called India, and very extensively too, certain notions on the subject of religion in general, and the religion of a part of the natives, or Hinduism, in particular, which a little examination might shew to be defective or wrong; and which may justly merit a little examination, without its being deemed offensive, or intrusive by any. Some few will expect it from the Editor of such a work as this, as a redeeming portion from what they might otherwise consider to be evil. A larger number may receive it with consideration and indulgence; a few may be displeased, though it is gladly hoped otherwise. The writer has a higher feeling to guide him than respect to men, however sincere in its due proportion—there is an actuating and a sterner principle of duty, which must be obeyed.

What then are the notions to which allusion has been made? They shall be specified: premising, that they seem like varying shades of one painting, or different points of view in which one commanding position is contemplated. Setting aside the Atheist, as a rare and odious character, there are some who entertain a general contempt for all religion, grounded on the absurdities, inherently such of some systems, or those which, under various modifications, attach to some votaries of all. Others, consider all religions, without distinction, as equally agreeable to the Supreme Being. Others, consider that differences of religion are permitted, and are adapted, and best adapted, to the particular countries where they prevail. Some grant the speculative excellence of the Christian system, and its sacred writings, over the Hindu system, and its so called sacred writings; but they contrast some disadvantageous points of exemplification in which they say the Christian is inferior to the Hindu; while the faults of the Hindu are kept out of sight, or pleaded for on the ground of his deficient system, and his knowing no better. There were, a short time ago, a few persons who, guided by veiled and polished representations of the early Hindu system, certain parts being carefully shaded, were led to consider the Hindu system, abstractedly speaking, as better, absolutely better, than the Christian system; and from this impression arose many evils, from the effects of which India is not yet free. Every exposition of Hinduism, drawn faithfully from its own records, tends to annihilate such a system, and it cannot long survive. Distinguished from all these views, are those of the practical and sincere Christian, whose faith is more than a name or a form. He regards the whole fabric of Hinduism, and all the shades of opinion which have been noticed, with undissembled, though not undistinguishing, aversion; and his language becomes sometimes so strong, or so highly colored, as to give offence to persons, alike Christians by profession, but who, holding the more lax, or, as so termed, the more liberal, views specified, takes disgust at what he considers to be fanaticism or enthusiasm; and a mutual dislike is engendered, which drives each party from the other, and prevents either from coming to a wholesome and mutual explanation.

But there is a middle path; if not of opinion, yet of expression. The writer of these remarks, under the full consciousness of his own unworthiness and inadequacy for such a theme, yet without presumption or pretension, would urge that there is such a thing as truth; and

that if Christianity, as a system, be truth, and *the* truth, (as for his own part he, after much examination, reading, and research, fully and most firmly believes,) then it ought not to be compromised; its excellency or its claims ought not to be detracted from by a single particle: but still, a chastened and dignified tone of expression; a making all allowances and qualifications, where such can be made without compromising truth; and the meek exemplar of Christianity, rather than voluble vituperation, may be most lovely, most graceful, and consistent, in the Christian, and altogether the most becoming. Guided by such a view of the case, he would urge on the attention of the Atheist, if such there be, that he is less excusable, less true to the light of nature, than the idolater: a position which, though it sounded paradoxical and created alarm when insisted on by the sceptical Monsieur Bayle, yet is maintained without hesitation by one in nowise tainted by scepticism in any of its forms. Ridiculous as is the untaught Hindu, who insists, while he prostrates himself before a pillar of stone, that its worship is the sum and substance of the *Vedas;* more ridiculous, and deplorable, is one who looks on heaven's wide and glorious concave and denies a supreme First Cause, and a great Creator. To measure expressions in such a case is needless; for the two extremes here very nearly meet: both at least are equally absurd.—The philosophical contempt for all religion, while it has received attentive consideration from the writer, is yet, he is persuaded, a thing abhorrent from reason. Man is formed to be a religious being; his nature, though not what it once was, yet does still perpetually remind him, by many advices and secret admonitions, that there is something more than mere passing trifles demanding his attention. Mysterious sympathies, whence arising perhaps he knows not, will teach him to understand and feel, that there is a superior agency, vastly above him; and the possibly heaven-originated thought will perpetually intimate the ideas of eternity and immortality. Let it be granted, that in the generality of religions, so styled, there are many and manifest absurdities; let it be granted, that in the supposed purest of all there are external corruptions, or in its votaries some infirmities or absurdities; still, an undistinguishing rejection, is only an impetuous or rash proceeding, by no means a philosophical one. That wherein philosophy, and the inductive philosophy especially, merits praise, is its careful assemblage of facts and experiments; its drawing as many particulars as possible into consideration, before forming an abstract and general conclusion; and the conclusion formed by an induction from the greatest number of particulars is usually considered to be philosophically the most accurate. Let this plan be followed before religion is altogether rejected. Let the philosopher assemble in one view the greatest number of systems, stated, with all possible accuracy, in the language, not of opponents, but of friends; let him go on to examine and compare; let him reject by individuals, not in the mass; and by striking off the list the most palpably absurd, and those in less degrees absurd, until he arrive at three, two, or one, of superior claims. Here let his accuracy in observation and distinction be redoubled; and he will find, unless indeed we very greatly mistake, that religion is a law of nature, as much so as that which wheels planets in their orbits; and, amidst many counterfeits, and many bungling copies, we trust he would discover, that there is one pure system of religion; that there is only one; and that this is adapted to the exigencies of his nature, and specifically fitted to produce his true dignity and real happiness.

If we pay a moment's attention, it must, we conceive, be seen, that to consider all religions as alike and equally agreeable to the Supreme, is a mistake; attributable, at least, to want of attention. For nothing is more self-evident than that contraries cannot agree. It is also evident that south and north cannot be west and east. Yet we must receive such propositions as true, demonstrable, and certain; as easily as we can, on reflection, receive the proposition, that jarring, opposed, or widely different, systems of belief, are alike good, and equally acceptable to the Great Lord of All. Much scope would here be given for illustration, not to be justly styled declamation; but those readers who will take the pains to peruse this dissertation, are certainly not destitute of reflective powers. Let these be exerted for a moment, and illustration may be spared. And the more superficial mind, should such glance an eye on the page, may see, at once, that the Being who, as asserted by one system of religious faith, has imperatively and solemnly said "Thou shalt not steal," cannot approve of that faith which, by its own shewing, represents its chief deity as patronising theft, and devising means for its concealment as a civil crime: in proof, let him turn to the thirtieth, forty-second, fifty-eighth, and fifty-ninth *Tiruvilliadels:* and he must also at once decide, that these two systems cannot be alike, or the same. A similar result must arise from thinking, for an instant only, that one system of religion represents its Supreme Being as saying "Thou shalt have none other gods before me," and that another represents its Supreme Being as telling his votaries that the sum and substance of religion consists in adoring a block of stone.

The mind, by preceding considerations will be in a great degree prepared to grant, that the idea of local or topical religions as best suited to particular countries, and permitted by a sort of indulgence, can have no foundation; except in a self-imposed sophism of the mind. For abstract truth is not only eternal, but universal: that which is truth in one period of time, must always be truth. That which is truth in one place, must be truth every where; unlimited by seas or mountains, by districts and countries, or by frigid, torrid, and temperate zones. The system which is not adapted for universality cannot be, the truth, the whole truth, and nothing but the truth—Judaism itself not being excepted. The Christian system is adapted for universality: the Hindu system is not. Besides, a supreme directing mind being granted, and it is a first principle of natural religion, it must follow, that to be supreme and to direct, such a being must act by fixed and unalterable laws. If not fixed, such a being cannot be infinitely wise; but must grow wiser from time to time; that is, must be imperfect, must be fickle, and, therefore, weak. If not unalterable, every change must differ from, or oppose, a preceding state; that is, such a being, always supposed to be infinitely removed from human imperfection, must contradict himself, destroy confidence, and swerve from truth, for abstract truth knows no change. Such suppositions cannot be admitted: the Supreme must of necessity be perfectly wise, immutable, and true. Consider next, that the standard of truth and purity must emanate from this infinite mind: there is no other rule by which infallibly to distinguish abstract truth from error, or purity from pollution. Define abstract truth and purity as *supreme rectitude.* Now, according to the gradations of argument laid down, it must surely follow, that it cannot be said, this is supreme rectitude in one country; and that is such in another; and something different is such in a third; and so

on ; and this supreme rectitude differs from that, both from a third, and all from each other: yet all are indulgently permitted, and thought best for the inhabitants of different places: for, if so, then there must be in the Supreme Mind, no particular standard of truth and purity, no unalterable rule of judgment, no determined laws; and, we may add, no particular approbation of that form of being and moral excellence most conformable to his own nature, judgment, and choice; all which cannot be. Our argument, we beg to observe, ought not be rejected under the terms theological or metaphysical, if only it be conclusive. Nor do we know a plainer one, apart from an assumption *a priori* of the sole truth of some particular divine revelation; which is not the kind of argument proper, in such a reference, to be employed.

If we come to that description of opinion, which admits the speculative excellency of the Christian system and its sacred writings, over the Hindu system and its writings, esteemed sacred; but yet disadvantageously contrasts the worst deformities of some professed Christians with the more excellent traits occasionally found in some Hindus; then it lies quite on the surface to observe, that this is a mode of arguing and deciding which would be tolerated in no other judicial proceeding whatsoever. It is not sufficient to term it unfair, it must be estimated as perverse; originating, not in a defect of judgment, but in an obliquity of the will, not to say a depravation of heart. The proper mode of proceeding, it may be permitted us to state, is, to place the Christian scriptures in juxta-position with the Hindu scriptures; the best Christians in comparison with the best Hindus; and the worst of each together. From such a comparison, Christianity fears nothing, nor can receive any detriment; and from the opposite mode of proceeding adverted to, no person on reflection could derive self-applause, nor rationally expect to derive it from others, who also lay claim to rationality.

It has been stated already, that the particular view of matters which expressly magnified H induism above Christianity is almost, if not quite, exploded. It is known that remnants exist; but such a view calls not for argument. The Hindu writings need only be brought out into open day, and traits of Hindu, especially *Braminical*, character and conduct increasingly developed, and the work is done. Such development, also must necessarily weaken the force of other sophisms which we have combated, and confirm the line of argument employed by plainer and popular exemplifications. To rectify the judgment, the heart needs to be rectified. And this we recognize as the province of a superior power. Wherever that divine agency has operated, private and personal objections to the direct Christian instruction of the natives will cease. On reasons of public policy we do not enter; it being beyond our line of duty.

CHAPTER III.—SECTION 3.

The *Stalla-Purana* has conducted us down to the reign of *Kuna-Pandion:* and the leading Manuscript passes by a considerable interval of time without particular notice; merely saying, that some of the *Pandion* race ruled four thousand years of the gods; indi-

cating also a state of civil strife and confusion in the present section. Thus, had we had no other authority to which to refer, a very considerable period of time would be left quite unaccounted for. But the Supplementary Manuscript, attached to the principal one, here comes in to close the hiatus. It evidently refers to a time posterior to the ending of the *Stalla-Purana;* and relates, not only to the unsettled consequent succession of *Pandions*, but also to times of conquest, or of anarchy, which occupied part of the interval. Hence the present is considered to be the most suitable place for introducing this Supplement, especially since references to it will be necessary in notes tending to the elucidation of the fourth chapter of the principal Manuscript. Those notes will be afterwards continued.

SUPPLEMENTARY MANUSCRIPT.

AN ACCOUNT OF KINGS WHO REIGNED IN THE CALI-YUGA, AND OF THOSE WHO RULED IN MADURA.

SECTION 1.—*Viceroys under the kings of Hastina-puri.*

In the town of *Hastina* the son of *Arjuna* was *Abimanya.* His son was the great king *Parisidhu.* In his time the *Pandion* who ruled in this place (*Madura*) was *Pepiravahana,* born to *Arjuna* by the daughter of the *Pandion.* After he had reigned, his son, *Jeyasingha,* ruled the kingdom, during the first thirty-two years, from the beginning of the *Cali-yuga.* His son was *Virakesari.* He went to *Jenamejeya,* king (of *Hastina-puri*), and assisted, with him, at a great sacrifice; and that king, seeing *Virakesari's* knowledge of business, put the usurping kings in prison, and gave the conquered kingdom over to his management, with great satisfaction; adding many presents, as he sent him away. His charge (or viceroyalty) lasted for fifty-five years. His son was *Vicrama-kesari-Pandion,* who ruled thirty years. His son was *Sama-sartula,* whose period of rule was forty-five years. His son was *Parakirama-sartwla-Pandion,* whose reign lasted during seventy years. His son was *Parakirama-pushana-Pandion,* who ruled sixty years. His son was *Sorakulantaga,* who ruled sixty-six years. He, resisting the *Sora* king, fought with him; and, killing the *Soren,* conquered the country; made it his own, and ruled over it. His son was *Daiviya-varma,* who during thirty-three years also ruled both the *Soren* and *Pandion* kingdoms. His son was *Anyanakadori-Pandion,* who reigned forty-eight years. As he was very wise, he relinquished the other country to the *Soren,* whom he caused to be crowned, and restrained his own rule to his own kingdom. His son was *Savuntira-pushana-Pandion,* who ruled fifty-five years. He married the daughters both of the *Soren* and *Sera* kings; and having, besides, many concubines, twenty-four children were born to him. Of these, the eldest, by the daughter of the *Soren,* who was named *Savuntiriyan,* reigned seventy years. His son was *Ananta-pushana-Pandion,* who ruled sixty years. His son was *Ananta-irutheya,* whose reign lasted during twenty-

கலியுகததிலரூசசியம ஆணட பேர்களமதுரையை ஆணட பேர்கள அஸ்தனுபட
டணததில அறசுனனகுமாரன அபிமனனியன அவனகுமாரன பரிசிததுமகாராசா அவ
ர்னுளையிலஇவடமராசசியபரிபாலனமபணணின பாணடியன அறசுனனுககு பாணடிய
னுடைய பெணவயறறிலபிறநத பெபபிறவாகனன ஆணடதின பிறகு அவனகுமாரன
செயசிஙகனகலியுகமபிறநதுமுபபததிொணடுவருசமவரைககுமராசசியமஆணடான
அவனகுமாரனவீரகெசரிஅவனசெனமெசெயராசா விடததிலபபோய எஞுநததுதது
ககுககூடயிருநதுகாரியகவையளபாததது னுலே வெகுச்நதோஷமாயதனககு ஆகாத
ரூசாககளை காவலிலே போடடுகடடியிருநத சீமையளை விசாரணையாயவைததது அநேக
வெகுமானஙகளுமபணணி அனுபபிவிசசான அவனவிசாரணை - ௵ ௫௰௫ - அவன்குமா
ரனவிககிறமகெசரிபாணடியன - ௵ ௬௰ - அவனகுமாரனசமாசாறதூலன - ௵ ௪௰௫
அவனகுமாரனபரூககிறமசாறதூலபாணடியன - ௵ ௭௰ - அவனகுமாரனபரூககிறம
பூஷிணபாணடியன - ௵ ௯௰ - அவனகுமாரனசொழகுலாநதகன - ௵ ௯௰௯ - அவன
சொழரூசாவுடனே யெதிர்ததுசணடைபணணி சொழனை சஙகாரமபணணி அநதசசீ
மையுமதானேகடடிககொணடு ராசசியமஆணடான அவனகுமாரன தயிரியவறமன
௵ ௫௰௬ - அவனுமசொழனரூசசியததுககுமபாணடியனரூசசியததுககுமராசாவா
கயிருநதான அவனகுமாரன அஞானகடொரிபாணடியன - ௵ ௪௰௮ - அவனமகாஞா
னவானுனபடியினுலே சொளனுககுசீமையைவிடடு அநததேசததுககுபபடடாபிஷே
கமபணணிவிததுதன னுடையராசசியததைமடடுமஆணடுகொணடிருநதான அவனகு
மாரனசவுநதரியபூசணபாணடியன - ௵ ௫௰௫ - அவன சொளனுடைய பெணணையும
செரனுடையபெணணையுமகலியாணமபணணிபின னுமஅநேகஸ்ரீயளுடனேகூடியிரு
ககையிலஇருபதுபிளளையளபிறநதது அதிலமூததஸ்ரீயாயிருககிறசொழனுடையபெ
ணணிடததிலபிறநதசவுநதரியானநதபாணடியன - ௵ ௭௰ - அவனகுமாரனஆனநத
பூசணபாணடியன - ௵ ௯௰ - அவனகுமாரனஆனநதஇருதையன - ௵ ௨௰௭ - ஆகபட
டம - ௰௬ - ககுகலியுகமபிறநதது - ௵ ௯௲௯௰௬ - பினபுசொழராசாவகைபரூககிறமசொ
ளனெனகிறவனமகா பராககிறமனுனபடியினுலே சநதிரவமுசததுராசாககளவடககே
யிருநதுராசசியபரிபாலனமபணணின அபிமனனியனுடவமுசமஎடுபடடுபபோனது
னுலேபராககிறமசொழனுனவன அவடததிலிருநதசூரியகுலததுராசாவாகியரிபுஞ்செ
யனை அனுசரிததுககொணடுபாணடியனைததுரததிபபோடடு தானேபடடஙகடடிக
கொணடான அவனராசசியமஆணடது - ௵ ௬௰ - அவனகுமாரனகுலொததுஙகசொ

seven years. The whole thus far makes thirteen reigns, coming down to the year of the *Cali-yuga* six hundred and sixty-three.

SECTION 2.—*Soren conquest, and re-conquest by the Pandion race.*

Afterwards, as the posterity of *Abimanya*, of the race of the moon, who ruled in the north, had become extinct, and as *Parakirama-Soren* was a warlike prince, he negociated with *Ribunjeya*, of the race of the sun, and by his aid drove out the *Pandion*, and took the crown to himself. He ruled for thirty years. His son was *Kulottunga-Soren*, whose period of rule was forty years. His son was *Panjala-Soren*, who reigned thirty-five years. His son was *Loga-retshaga-Soren*, and his reign was thirty years.

As one of the *Pandion* race, named *Devigamanokiren*, was much devoted to the worship of *Minatchi*, he, through the favor of the goddess, conquered the *Soren*, took him prisoner, put him in hold, and ruled the kingdom sixty years. Thus there were five more kings, who ruled during a period of one hundred and ninety-five years. These added to the former make eighteen reigns, coming down to the eight hundred and fifty-eighth year of the *Cali-yuga*.

SECTION 3.—*Ascendency of Nanda, a Magadha monarch.*

Afterwards, the son of the last-mentioned was *Jeya-punja-Pandion*, he reigned forty-eight years. As he was contemporary with *Nanda*, who reigned in the north, he went to pay him homage, gave tribute for his country, and thus ruled as a tributary. His son was *Pararaja-kesari-Pandion*, who reigned fifty-three years. He by his valour conquered some other countries; and ruled over them, as well as over the *Pandion* country. His son was *Calinga-marrtana-Pandion*, who reigned forty-five years. His son was *Raja-pushana-Pandion*, whose reign occupied fifty-two years. His son was *Deva-pushana-Pandion*, who ruled forty-seven years. His son was *Raja-kulottuma-Pandion*, who reigned eighty years. Thus twenty-four reigns were completed, coming down to the one thousand one hundred and eighty-third year of the *Cali-yuga*.

ழன - ௵சய - அவனகுமாரனபாஞசாலசொளன - ௵கூயரு - அவனகுமாரனலொக
லொடசகசொழன - ௵கூய - அவனைபாணடியவமுசததிலபபிறநததெவீமெனொனெ
னகிறபாணடியனமீனாடசியமமன இடததிலமகாபததிமானானபடினாலே அமமனுடை
யவறபபிரசாதததினாலே சொழனைசெயிசசு அவனைபபிடிததுககாவவிலேபோடடுரா
சசியமஆணடது - ௵கூய - ஆகபடடம - ரு - கரு - ௵ாகூயரு - ஆகவகை - உ - கருபடட
ம - யஅ - கருகலியுகமபிறநது - ௵அாருயஅ - பினபுஅவனகுமாரனசெயபுஞசபாண
டியன - ௵சயஅ - அவனநாளையிலவடககேனநதராசாவினுடையநாளானதாலஅவ
னைகணடுகொணடுபாணடியனசீமைமடடுககுமதோபபாபணஙகுடுததுககொணடுரா
சசியமஆணடான அவனகுமாரனபர்ராசசெகரிபாணடியன - ௵ருயகூ - அவனதனனு
டையபிலததினாலேபாணடியனுடையசீமையைததவிர பினனுமசிறதுசீமையைகக
டடிககொணடுஆணடான அவனகுமாரனகலிஙகமறதனபாணடியன - ௵சயரு - அவன
குமாரனராசபூசணபாணடியன - ௵ருயஉ - அவனகுமாரனதேவபூசணபாணடியன
௵சயஎ - அவனகுமாரனராசகுலோததமபாணடியன - ௵அய - ஆகபடடம - உயச
கருகலியுகமபிறநது - ௵தூாஅயகூ - அபபாலவிககிறமாதிததனராசசியமஆளுகையில
நூறுவருசமவரைககுமபாணடியாளுககுபடடமிலலாமலிருநதது பினபுபாணடியவமு
சததிலபிறநததேவபூஷணனவிககிறமாதிததனைககணடுயெஙகளராசசியமவிடடுவிட
வேணுமெனறுநலலவாறததையாயகேடடுககொணடபடினாலேஅவனமுதலராசசாற
தூலனவரைககுமபடடம - உயரு - கரு - ௵அா - அபபாலபாணடியவமுசததிலபிளளையி
லலாமலபபோனதினாலே பளையபடிககிவிககிறமாதிததனகடடிககொணடுகலியுகமபிற
நது - ௵ருதூாஎயகூ - வரைககுமராசசியமஆணடானஅபபாலசாலிவாகனன - ௵கூா
கூய - ஆணடான்பின்புபொசருசா - ௵ா - ராச்சியம்ஆளுகையில்பாணடியவமுசத்தி
ருநதபேர்களபிரயததினமபணணிராசபூசணனதேவபூசணனகுலபூசணன இவர்களமூ
னறுபேருமவருசமஅறுபதுவரைககுமராசசியமஆணடார்களபினபுநாறபதுவருசம
தனனாசுநாடாகயிருநதது அபபபடி இருககுமளவில அபிருளகெறதபிய்ள யெவனுள்இ
வர்களமுதலானதேசததுராசாககளசிறதுநாளாணடார்களஇபபடியிருககுமளவிலஇ
வடமபாணடியாளிலசொமசுநதரபாணடியனெனகிறவர் அவர்களைததுரததிபபோட
ரொசசியமஆணடது - ௵உய - அவனகுமாரனகறபூரசுநதரபாணடியன - ௵கூயச - அ
வனகுமாரன் குமாரசெகரபாணடியன அவனகுமாரன சுநதரருசபாணடியன அவனகு
மாரனசெணமுகராசபணடியனஆகபடடம - கூ - கரு - ௵அய - அவனகுமாரனமெருசுந
தர்பாணடியனராசசியமஆளுகையிலசொழதேசமசெர்தேசமபாணடியதேசம இநத
மூனறுதேசததையுமஆணடானஅவனகுமாரன இநதிரவறுமன - ௵உயகூ - அவனை

Section 4.—*Rule of Vicramaditya of Ujayin, and his viceroys.*

Subsequently, for one hundred years, during the time of *Vicramathiten*, (*Vicramaditya*,) there was no *Pandion* king.

But one of the *Pandion* race, named *Deva-pushana*, went to visit *Vicramathiten*, and, speaking to him courteously, besought him to restore his (the *Pandion's*) country, which was done; and from this prince, down to *Raja-sartulen*, there was a succession of twenty-five additional reigns, occupying eight hundred years.

Section 5.—*Vicramaditya; Salivahana; and Boja, with his deputies.*

Afterwards, as there was no posterity to the *Pandions*, the country devolved as before to the sovereignty of *Vicramathiten*, by conquest, and he ruled down to the three thousand one hundred and seventy-ninth year of the *Cali-yuga*.* After him was *Salivahana*, who ruled nine hundred and ninety years.

Subsequently, *Boja-raja* reigned one hundred years. During his rule, three persons of the *Pandion* race, (collateral branches,) named, *Raja-pushana*, *Deva-pushana*, and *Kula-pushana*, in consequence of interceding with king *Boja*, ruled the *Pandion* kingdom sixty years. For forty years afterwards the country was its own master, or without kingly rule.

Section 6.—*Ascendancy of strangers, and re-conquest by the Pandion race.*

While such was the case, the *Abiral*, the *Kertipiyal*, the *Yevanal*, these, and certain other kings of countries, ruled for some short time. In this state of things one of the *Pandion* race, named *Soma-suntera-Pandion*, drove them away, and ruled the kingdom for twenty years. His son, *Karpura-suntera-Pandion*, reigned thirty-four years.

* There is here a mistake. The account would give 106 years for *Vicramaditya's* second rule, and then adding the 990 years for *Salivahana*, the total of 3179 is completed; though the exact construction of the MS. makes *Vicramaditya* rule down to this time, and the 990 years of *Salivahana* to follow after.

சொழனைககாவவிலேதினறும விடடுபபடடஙகடடிவிசசதுனுலே தனனுடையபெணணை பாணடியனுககுகவியாணமபணணிககுடுததான அவனகுமாரான சநதிரகுலதீபபாணடியன - ௵ ௨௰ - ராசசியமஆணடான அவன குமாரான மீனகெதனபாணடியன - ௵ ௰௫ ராசசியபரிபாலனமபணணி தனனுடையகுமாரானமீனததுவசபாணடியனுககுபபடடங கடடிபபோடடுகெஙகைககுபபோயஸநாநமபணணி காசியிலே தானே முததியை அடைநதான அவனகுமாரானமகாததுவசபாணடியனவறனலெடசஙகுதிரைகடடிசீமையெளெலலாஙகடடிககொணடு - ௵ ௨௰௫ - ராசசியமஆணடான அவனகுமாரானமாறதாணடபாணடியன - ௵ ௫௰௫ - அவனசூரியபகவானைஉபாசிததது னுலேஅனேகவாஙகல பெறறுஇருநதான அவனகுமாரானகுவலயானநதன - ௵ ௪ - அவனகபபலயாததிரமபணணின துனுலே அனேகதிரவியமசமபாதிசசுககொணடுராசசியமஆணடுகொணடிருககையில ஒருவதளிகபபலிலேபோறபோது கெடுகாததுவநதுஅதுனுலேகபபலமுழுகிமாணமானுன அவனமருமகன குணலயன - ௵ ௨௰ - அவனமகாவிசனபபடடுககொணடுமதுரைபபடடணததிலவருமலவெளியிலபடடணஙகடடிககொணடுராசசியமஆணடான அவன்குமாரானசததுருபீகான - ௵ ௨௰௫ - அவன்காளிகாதேவியினிடததிலவரபபிரசாதஙகளபெறறுசததுருககளைசெயிசசுராசசியமஆணடான் அவன்குமாரன்சததுருசஙகாரன் - ௵ ௫௰௪ - அவன்னுளையிலசொளனுடையவமுசததிலபடடததுககுபிளளையிலலாதுனுலே அவனுடையபெணணையுஙகுடுததுசீமையுஙகுடுததான் அநதபபெணணிடததிலபபிறநதரெணடாமபிளளையைசொளருசாவாககபபடடஙகடடிவிசசான் அதிலமூததபிளளையாகிறவீரமவருமபாணடியன் - ௵ ௪௰ - அவனமஙகையாளமமுதலானதெலலாமசெயிசசுததோபபாபணமவாஙகிககொணடுஆணடான் அவன்குமாரன்வீரபாகுபாணடியன் - ௵ ௫௰௫ - அவன்சிவபததனுனபடினுலேஅனேகசிவபபிறதிடடையளஉணடுபணணிராசசியமஆணடான்அவன்குமாரன்மகுடவறதனன் - ௵ ௰௫ - அவன்சொளராசாவுடனேசணடைபணணிஅதுனுலேமாணடுபோனுன்அவன்குமாரன்வசசிரசிஙகு - ௵ ௨௰௫ - அவன்குமாரன்வறனகுலோததுஙகன் - ௵ ௫௰௯ - அவன்சொழனைசெயிசசுசிறறுசீமையைககடடிககொணடுஆணடான் அவன்குமாரன்அதிவீரராமன் - ௵ ௨௰௫ - அவனுககுமசொழனுககுமமகாசிநேகிதமானபடினுலேரெணடுபேருமாயஅனேகமசீமையளைககடடிககெணடுஆணடார்களஅவன்குமாரன்குலவறதனன் ௵ ௫௰௫ - அவனுககுபிறபாடுசிறறுருசாககள - ௵ ௭௰௫ - ஆணடார்களபின்புபருககிறமபாணடியருகிறவர்ஆணடுகொணடுஇருககையிலசாலீவாகனசகாறதம - ௵ ௯௨௱ ௪௰௯ - ககுமேலகொலலமபிறநதுஆணடு - ௨௱௨௰௭ - ககுமேலருதிரொறுதகாரி - ௵ ஆ

His son was *Cumara-segara-Pandion.* His son was *Suntara-raja-Pandion.* His son was *Senmuka-raja-Pandion.* The reigns of these three last occupied eighty years. While the son of the latter, who was named *Meru-suntera-Pandion,* ruled, he had dominion over the *Soren,* the *Sera,* and the *Pandion* kingdoms. His son was *Indra-varunen,* who reigned twenty-three years. As he released the *Soren* king from confinement, and crowned him, the latter gave his daughter to the *Pandion* to wife. His son was *Chandra-kula-tipa-Pandion,* who ruled for twenty years. His son was *Mina-kethana-Pandion,* who, after reigning fifteen years, caused his son, *Mina-tuvasa-Pandion,* to be crowned; and resigning to him the kingdom, he himself went on pilgrimage to *Casi,* (Benares,) and bathed there: at *Casi* he obtained beatification.

The son (of his son) was *Magara-tuvasa-Pandion,* who, as he maintained a hundred thousand horses of each color, conquered the surrounding countries, and reigned twenty-five years. His son was *Martanda-Pandion,* who ruled thirty-five years. As he worshipped, with fasting, the god *Suryen,* (i. e. the sun,) he obtained a great many kinds of gifts. His son, *Kavalayananten,* reigned four years. Being accustomed to carry on commerce by sea, he acquired great riches; but on one occasion, sailing on board ship, a great storm arose, by reason of which the ship foundered, and he perished. After him, the husband of his daughter ruled twenty years: his name was *Gunalayen.* Being greatly afflicted with grief, he refused to reign in *Madura,* but built a town outside, and there exercised his rule. His son was *Sadhuru-vicaren,* who ruled twenty-five years. As he received gifts from *Cali-ka-devi,* so he conquered all enemies around, and victoriously reigned. His son was *Sadhuru-sangaren,* who ruled thirty-four years. In his time, as there was no male posterity to the *Soren* king, the latter gave his daughter to the *Pandion* in marriage, and of two sons which were thus born to the latter, the youngest inherited the *Soren* kingdom; while the eldest son, named *Vira-varma-Pandion,* inherited the *Pandion* kingdom, and reigned forty years. He conquered the *Maliyalam* (or *Sera*) country with other places, and derived tribute from them. His son was *Vira-bagu-Pandion,* who ruled thirty-five years. He was a great devotee of *Siva,* and built many *Saiva* temples. His son was *Maguda-vardanen,* who, after reigning fifteen years, engaged in war with the *Soren* king; and was killed in consequence. His son was *Vajra-singhu,* who ruled twenty-five years. His son, *Varuna-kulotthungen,* reigned thirty-nine years.

னியீ - வடககெடிலவியிலிருநதுஆதிசூலுததான்மனுககுநெமியென்பானும்வநதுபரு ககிறமபாணடியதேவனைப்பிடிததுடிலலிககுஅனுப்பிவிச்சுப்போட்டுராச்சியததைகக ட்டிககொணடார்கள்அதுமுதலநாற்பததெட்டுவருசம்துலுககாணமானதாலநாயனூர் மதுரைககிவாயததபெருமாளும்நாஞசனுட்டில்ப்போயிருநதார்அப்போதுபஞசாட சாததிருமதிளும்திருப்பணியளும்இடிபட்டுதநாயனுர்செறபககிறகம்அறதமணடப ம்மகாமணடபம்மேலககோபுரம்சன்னதிககோபுரம்இவளவும்தப்பியிருநதது அப் போதுசகாறதம் - ௲௨௱௯௬ - ககுமேல செலலாநின்றவிரோதிகிருதி - ௵ - மையிசூர் ராசாவாசலதளகறதம்கம்பணஉடையவர்கன்னடியர்வநதுதுலுககனைவெட்டிததுறத திப்போட்டுசிவஷீதலம்விஷ்ணுஷீதலம்மெலலாம்திருககாப்புநீககிசுவாமியையுங்கோ விலெழுநதருளப்பணணிவிச்சுபாணடியாளுடையவமுசததிலிருககிறபேரைவிசாரி ததுசொமசெகர்பாணடியனுககுபட்டங்கட்டிவிச்சார்அவர்ஆணடவருசம் - ௰௭ - அவ ன்குமான்சொமசுநதர்பாணடியன் - ௵௱௰௫ - அவன்குமான்ராசாசபாணடியன் ௵௨௰௨ - அவன்குமான்ராசகுஞசர்பாணடியன் - ௵௰௬ - அவன்குமான்ராசசெக ரபாணடியன் - ௵௰௮ - அவன்குமான்ராமவறமன் - ௵௱௰௬ - அவன்குமான்வரத ருசபாணடியன் - ௵௰௯ - அவன்குமான்குமாசிஙகு - ௵௰௬ - அவன்குமான்பீம செனபாணடியன் - ௵௪௰ - அவன்குமான்பிரதாபராசன் - ௵௰௫ - அவன்குமான்வர குணபாணடியன - ௵௨௰௭ - அவனகுமானகுமாசநதிரன - ௵௨௰௨ - அவனகுமா ரனவரதுஙகன - ௵௮ - அவனகுமானகுலொததுஙகன - ௵௰௯ - அவனகுமானசந திரசெகரன - ௵௱௰௫ - ஆகபபட்டம - ௰௫ - ககு - ௵௲௪௫ - இபபடியிருககுமவ ளையிலகலியுகம்பிறநது - ௪௲௫௱௰௬ - சாலீவாகனசகாறதம் - ௲௫௰௪ - ககுமேலச செலலாநினறபரீதாபி - ௵ - ராயரவர்களஉததாரபபடிககிகொட்டியமனுககமனுயகக ர்வநதுபாணடியாளசீமையைககட்டிககொணடுஈசுர - ௵ - வரைககும் - ௵௨௰௬ - க குவிசுவநாதனுயககர்அயயாவர்களராச்சியம்ஆணடார்கள அவனகுமானபெரியகிஷ ணபபனுயககர்வெகுதானிய - ௵ - முதலகீலக - ௵ - வரைககும் - ௵௱௰௧ - ககுராச் சியம்ஆணடார்அவர்குமானபெரியவீரபபனுயககர்சவுமிய - ௵ - முதலயிவ - ௵ வரைககும் - ௵௨௰௭ - ககுராச்சியம்ஆணடார்அவர்குமானவிசுவபபனுயககர்தாது ௵ - முதலமனமத - ௵வரைககும் - ௵௨௰ - ககுராச்சியம்ஆணடார்அவனதம்பிகு மாரகிஷணபபனுயககர்துறமுகி - ௵ - முதலபரீதாபி - ௵ - வரைககும் - ௵௰௭ - ககு ராச்சியம்ஆணடார்அவர்குமாராமுததுகிறஷிணபபனுயககர்குழநதைஆணபடியு லெஅவர்சிறியதகப்பனுர்கஷதுரிரொங்கப்பனுயக்கர்பிரமாதிடச - ௵ - முதலசிததாறதி ௵ - வரைககும் - ௵௭ - ககுராச்சியம்ஆணடார்பினபுமுததுகிஷணபபனுயககர்ாவுத

He conquered the *Soren*, and acquired some territory. His son was *Athi-viramen*,* who reigned twenty-five years. There was a close friendship between him and the *Soren* king, and both joining their forces together conquered much territory. His son was *Kula-vartanen*, who reigned thirty-three years. After him, some kings ruled seventy-five years.

SECTION 7.—*Mahomedan conquest and invasion.*

Afterwards, in the year of *Salivahana-sagartam* one thousand two hundred and forty-six, corresponding with the year of the era reckoned from the destruction of *Gollam* (Quilon), two hundred and twenty-seven, agreeing with the *Ani* month of *Rudi-rottkari* year, when one named *Paracrama-Pandion* was reigning, *Athi-sultan-mulk*, and one called *Nemi*, came from Delhi in the north, and taking *Paracrama-dever* captive, they sent him to Delhi, and conquered the country.

From that time forwards, as affairs were conducted in the Mahomedan manner, the *Mathurai-nayanar-vayata-perumal* (*Siva's* image) went and remained in the *Nanja* † country: then the five letter-sacred ‡ wall (of the temple), and the various things connected with it, were thrown down. The shrine of the god, and the porch at its entrance, the great choultry, the higher tower, and the entrance tower, alone escaped destruction.

SECTION 8.—*Mysore conquest, and restoration of the Pandions, down to the close of that dynasty.*

Subsequently, in the (*Salivahana*) *Sagartam* year one thousand two hundred and ninety-three, corresponding with *Virotaikiruthi* year (of the Indian cycle), *Campani-udiaver*, a *Carnata* man, general of the *Mysore raja's* forces, came and cut off and

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* He translated into high poetical Tamil the *Nigazham*, or story of king *Nalan*, by some supposed to be the Assyrian *Ninus*.

† Pertains to the *Malayala* district, or Malabar coast.

‡ The *mantra* of the *Saivas* contains five letters; that of the *Vaishnavas*, eight; and that of the followers of *Subraminiyen*, six. See p. 174.

திரி-௵-முதலவிரோதி-௵-வரைக்கும்-௵௫௰௧-க்குராச்சியம்ஆண்டார்களஅவர் குமாராமுத்துவீரப்பநாயக்கர்விகிறுதி-௵-முதல துன்மதி-௵-வரைக்கும்-௵௫௰௨-க்குராச்சியம்ஆண்டார்கள அவர் தம்பி திருமலைநாயக்க ரய்யாவர்கள துந்துமி-௵ முதலபிலவ-௵-வரைக்கும்-௵௪௰-க்குராச்சியம்ஆண்டார்களஅவர்குமாரனமுத்துவீரப்பநாயக்கர்சுபகிறுது-௵-முதலவிரோதிகிறுதிவருசம்வரைக்கும்-௵௰-க்குராச்சியம்ஆண்டார்அவர்குமாரனசொக்கநாதநாயக்கர்பரிதாபி-௵-முதலபிரபவவருசம்வரைக்கும்-௵௨௰௬-க்குராச்சியம்ஆண்டார்அவர்குமாரனரெங்ககிஷ்ணமுத்துவீரப்பநாயக்கர்விபவ-௵-முதலபவ-௵-வரைக்கும்-௵௭-க்குராச்சியம்ஆண்டார்அவர்குமாரனவிசையரெங்கச்சொக்கநாதநாயக்கர்குழந்தையானதால அவர் பாட்டியார்மங்கம்மாளயிவ-௵-முதலநந்தன-௵-வரைக்கும்-௵௰௮-க்குருச்சியம் ஆண்டாளபின்புவிசையரெங்கச்சொக்கநாதநாயக்கரய்யாவர்களவிசைய-௵-முதலவிரோதிகிறுதி-௵-வரைக்கும்-௵௰௯-க்குராச்சியம்ஆண்டார்களஆக்கறதாக்களவிசுவநாதநாயக்கர்முதலவிசையரெங்கச்சொக்கநாதநாயக்கரவர்களவரைக்கும்பட்டம்-௰௪க்கு-௵௫௱௰௧-இதுக்குமேலவிசையரெங்கச்சொக்கநாதநாயக்கருக்குபிள்ளையிலலாதனாலே அவர் பெண்சாதி மீனாட்சியம்மாளபட்டங்கட்டிக்கொண்டுராச்சியம் ஆளுகிறநாளையில வங்காருதிருமலைநாயக்கர் பட்டத்துக்கு உடையவர் நாமென்று மீனாட்சியம்மாளுடைய தமையனவெங்கிட்டப்பெருமாளநாயக்கரும் ஒன்றுக்கொன்றுவிகடிச்சுக்கொண்டுவெங்கிட்டப்பெருமாளநாயக்கர்சந்தெசாயபு அவர்களுக்குயெழுதிக்கொண்டார்களவங்காருதிருமலை நாயக்கர் நபாபுசபுதலவிகானுக்கு யெழுதிக்கொண்டார்ஆனதாலஅவர்களரெண்டுபேரும்வந்துபட்டங்கட்டுகிறோமென்று இருக்கும்வரையில ஒன்றுக்கொன்றுவிகடிச்சு வங்காருதிருமலைநாயக்கரை பிடிக்கவேணுமென்றுஇருக்கையில மதுரையிலவந்துபட்டங்கட்டிக்கொண்டார் இப்படி இருக்கும்வரையில சகாறதம் ௲௯௱௯௰௫-க்குமேலச்செல்லாநின்றசித்தார்த்தி-௵வைய்யாசி௴௫௰௨-படைகான்திண்டுக்கல்கட்டிக்கொண்டானென்று செய்திகேட்டுமதுரையிலிருந்தபேர்களஎட்டுப்போனார்கள.

drove away the Mahomedan. He removed the sandal-paste* (over the images) of the *Siva* and *Vishnu* temples; and making the god condescend to arise and dwell in the temple, he instituted researches concerning persons of the *Pandion* race, as the result of which he caused *Soma-segara-Pandion* to be crowned. He reigned seventeen years. His son, *Soma-suntera-Pandion,* ruled thirty-five years. The reign of his son, *Raja-raja-Pandion,* was twenty-two years. His son, *Raja-kunjara-Pandion,* reigned sixteen years. His son was *Raja-segara-Pandion,* whose rule was eighteen years. His son was *Rama-varmen,* who reigned thirty-six years. His son was *Vartha-raja-Pandion,* whose reign lasted nineteen years. His son was *Cumara-singhu,* who reigned sixteen years. His son was *Bhima-shena-Pandion,* the period of whose reign was forty years. His son was *Perataba-raja,* who ruled fifteen years. His son, *Vara-guna-Pandion,* reigned twenty-seven years. His son was *Cumara-Chandren,* and his reign continued during twenty-two years. *Varatungen,* his son, reigned eight years. His son was *Kulottungen,* who reigned nineteen years. *Chandra-segaren,* his son, ruled thirty-five years. Thus fifteen reigns occupied three hundred and forty-five years.

Section 9.—*Bisnagar conquest, and rule of Carnataca lords.*

During this state of things, in the year of the *Cali-yuga* four thousand five hundred and thirty three, corresponding with the year of the era of *Salivahana-sagartam* one thousand three hundred and fifty-four, and *Pariyatabi* year (of the Indian cycle), by command of the *Rayer* (of *Bisnagar*), *Cottiyam-nagama-Naicker* came and conquered the *Pandion* country. (Afterwards), down to *Isvara* year, being twenty-six years, *Visvanatha-Naicker* ruled the country. His son was *Peria-kistnama-Naicker,* who ruled thirty-one years, from the year *Vegudaniya* down to that of *Kilaka.* His son was *Peria-virapa-Naicker,* who reigned from *Savumiya* year down to *Iva* year, being twenty-seven years. His son was *Visiapa-Naicker,* who ruled from *Dathu* year down to *Manmatha* year, being twenty years. His younger brother, *Cumara-kistnama-Naicker,* reigned from *Durmuki* year down to *Pariyatabi* year.

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* It is said, that in times of distress, when *pujei* cannot be made, it is customary to cover over the image with sandal-wood powder mixed with other perfumes, and in this state to put it by.

being seventeen years. His son, *Mutthu-Kistnapa-Naicker*, being a child, his uncle, *Casturi-rangapa-Naicker*, from *Pramathyicha* year down to *Sidharti* year ruled seven years. Afterwards *Mutthu-kistnapa-Naicker* himself ruled from *Ravuttiri* year down to *Virothi* year, or thirty-one years. His son was *Mutthu-virapa-Naicker*, who reigned from *Vigarthi* year down to *Dunmathi* year, or thirty-two years. His younger brother, the distinguished *Trimali-Naicker*, ruled from *Dundumi* down to *Pilava* year, being forty years. His son was *Mutthu-virapa-Naicker*, who ruled from *Subakirathi* year down to *Virothikirathi* year, or ten years. His son, *Choka-natha-Naicker*, ruled from *Parithabi* down to *Prabava* year, being twenty-six years. His son was *Ranga-Kistna-mutthu-virapa-Naicker*, who reigned from *Vibava* year down to *Bava* year, or seven years. His son, *Vijea-ranga-Choka-natha-Naicker*, being a child, his grandmother, *Mangamal*, ruled from *Iva* year down to *Nandana* year, being eighteen years. Afterwards *Vijea-ranga-Choka-natha-Naicker*, ruled from *Vijea* year down to *Virothakirathi* year, or nineteen years. Thus fourteen reigns of *Carnataca* lords, from *Visvanatha-Naicker* down to *Vijea-ranga-Choka-natha-Naicker*, occupied three hundred and eleven years.

Section 10.—*Civil discord, and Mahomedan intervention.*

After the death of *Vijea-ranga*, as he left no child, his wife, *Minatchi-ammal*, assumed the crown, and while governing the kingdom, one named *Vangaru-tirumali-Naicker*, insisting "The rightful heir to the crown is myself," he and the elder brother of *Minatchi-ammal*, named *Venkita-perumal-Naicker*, maintained a fierce dispute, tending to arms, and *Venkita-perumal-Naicker* wrote to the distinguished *Chanda-saheb* (for aid); *Vangaru-tirumali-Naicker* wrote to the Nabob *Sabd-Ali-khan*. In consequence, these Mahomedans both came, and severally promising to each candidate "We will crown you," they contended together. As there was an intention to seize *Vengaru-tirumali-Naicker*, (he, knowing this design,) came to *Madura*, and assumed the crown. While matters were thus situated in the *Sagartam* year one thousand six hundred and sixty-five, on the thirtieth day of *Vyasi* month of *Sidharti* year, hearing that *Badde-khan*, brother of *Chunda-saheb*, had taken *Dindigul*, the (ruling) persons, who were in *Madura*, left it and went away.

NOTES.

(RESUMED.)

CHAPTER IV.—SECTION 1.

In this section of the leading Manuscript, the incarnations of *Vishnu* are so intermingled with other things, which carry with them the appearance of loose and arbitrary arrangement, that we must seek to disentangle the subject from this mythological admixture before we proceed. The first incarnation of *Vishnu,* in the form of a fish, relates unquestionably to the period of the deluge. The second, in which the earth is represented as having been supported on the back of a tortoise, and the third, in which the earth was divided by the tusks of a boar, are by some referred to the same period; but are, in truth, quite obscure as to any historical reference whatever. The fourth, in which the god assumed the shape of a being half-man half-lion, has been supposed by Sir W. Jones to relate to Nimrod and the tower of Babel; but how far satisfactorily, may admit of a question: at least a suspension of judgment can be no evil. The fifth, in which the god in the shape of a dwarf first imposed on, and then trampled on a tyrant, is also entirely obscure, unless we knew more of the locality and history of the circumstance. The fifth, in which the god destroyed great numbers of the royal race of the sun, is restrained, we believe, to India as to locality; and is probably connected with real history, there having been some great war in the era of *Parasurama,* who at an early period distinguished himself by having cut off the head of his own mother, as an act of filial piety towards his father! The seventh *avatar,* is that of *Rama,* the son of *Desaratha,* who was of the race of the sun, who reigned at *Ayodhya,* (the modern *Oude,*) and was engaged in the famous war with *Ravana,* king of *Lanca,* or Ceylon, being the chief subject of the *Ramayana;* a work which, when divested of poetry and fable, may contain a little, and perhaps only a little, truth. The eighth and ninth *avataras,* bring us down to the era of the *Baratham,* another great poem, which, with as much of fable as the preceding, contains probably more of history. It is to be noted, that the Manuscript makes no mention of *Buddha* as an *avatar* of *Vishnu,* in which it adheres to the more common Hindu system; and in proportion strengthens the opinion that the, by some supposed eighth, *avatar* of *Vishnu,* that is *Buddha,* was in reality the founder of the system usually called after his name. *Balabathra-Rama* is comparatively an insignificant personage when placed beside his brother *Krishna;* and the incarnation of the god in the person of two brothers at the same time, though we believe unexplained by those who follow this arrangement of the *avataras,* is a mere trifle in the vast aggregate of Hindu

invention. The tenth *avatar*, as yet future, needs no remark; unless it be the coincidence with other predictions of the destruction of the world, as preparatory to a new era of truth and righteousness.

Reverting to the order of the four ages, we are restrained, apparently, by the first to the period shortly posterior to the deluge. The writer is reminded of a conjecture by himself, only very loosely thrown out, that the first two* ages might relate to the antediluvian period. It was not insisted on; and probably, with more truth and safety, those two ages may be regarded as immediately and very nearly postdiluvian. But as to the assumption of twenty-seven great ages elapsing between the beginning of *Vaivasutha's* rule and that particular *Kiretha-yuga* in which the *Matsya-avatara*, that is, the deluge, occurred, it may be safely rejected as inconsistent with itself and the whole Hindu system. Now, when we look at the names of the arbiters of the world during this first or pure age immediately after the flood, they do not appear to be, properly speaking, Indian: that is, we infer that they did not rule in any place east of the river Indus and south of *Himalaya*. We ground this inference, partly on the fact of Bel, or *Mahabali*, being one of the kings and demi-gods of the Chaldeans, and partly on other circumstances. At the same time, two of the names, that is, *Musukunten* and *Hari-chandren*, do appear in our list of the kings of the race of the sun, affording a corrective caution against any hasty inference; though it may be that these two were named after others of earlier date. This would seem to be the proper place to notice the conclusion at which Sir W. Jones so directly points in his Sixth Annual Discourse, or that on the Persians. It will be every way best to quote his own language; which is the following.

" A fortunate discovery, for which I was first indebted to *Mir Muhammed Husain*, one " of the most intelligent *Muselmans* in India, has at once dissipated the cloud, and cast a " gleam of light on the primeval history of *Iran* and of the human race, of which I had " long despaired, and which could hardly have dawned from any other quarter.

" The rare and interesting tract *on twelve different religions*, entitled the *Dabistan*, and " composed by a *Mohammedan* traveller, a native of *Cashmir*, named *Mohsan*, but distin- " guished by the assumed surname of *Fani*, or *Perishable*, begins with a wonderfully " curious chapter on the religion of *Hushang*, which was long anterior to that of *Zeratusht*, " but had continued to be secretly professed by many learned *Persians* even to the author's " time; and several of the most eminent of them, dissenting in many points from the *Gabrs*, " and persecuted by the ruling powers of their country, had retired to India; where they " compiled a number of books, now extremely scarce, which *Mohsan* had perused, and with " the writers of which, or with many of them, he had contracted an intimate friendship: " from them he learned, that a powerful monarchy had been established for ages in *Iran* " before the accession of *Cayumers*, that it was called the *Mahabadian* dynasty, for a " reason which will soon be mentioned, and that many princes, of whom seven or eight only " are named in the *Dabistan*, and among them *Mahbul*, or *Maha Beli*, had raised their

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* Mr. Bentley says " the *Satya-yug* commenced at the creation;" and he considers that age as occupying the antediluvian period. (As. Res. vol. 5, art. 21. On *Hindu Eras.*) He is, however, too positive: and there is, besides, no just reason for considering the whole period before the flood to have been particularly pure. Vide Gen. vi. 5.

"empire to the zenith of human glory. If we can rely on this evidence, which to me "appears unexceptionable, the *Iranian* monarchy must have been the oldest in the world.

Again. "The planetary worship in *Persia* seems only a part of a far more complicated "religion, which we now find in these Indian provinces; for *Mohsan* assures us, that, in the "opinion of the best informed *Persians*, who professed the faith of *Hushang*, distinguished "from that of *Zeratusht*, the first monarch of *Iran* and of the whole earth was *Mahabad*, "a word apparently Sanscrit, who divided the people into four orders, the *religious*, the "*military*, the *commercial*, and the *servile*, to which he assigned names unquestionably the "same in their origin with those now applied to the four primary classes of the *Hindus*. "They added, that he received from the creator, and promulgated among men, *a sacred* "*book in a heavenly language*, to which the *Muselman* author gives the Arabic title of "*Desatir*, or regulations, but the original name of which he has not mentioned; and that "*fourteen Mahabads* had appeared or would appear in human shapes for the government "of this world: now when we know, that the *Hindus* believe in *fourteen Menus*, or "celestial personages with similar functions, the *first* of whom left a book of *regulations*, or "*divine ordinances*, which they hold equal to the *Veda*, and the language of which they "believe to be that of the gods, we can hardly doubt, that the first corruption of the purest "and oldest religion was the system of Indian theology, invented by the *Brahmans* and "prevalent in these territories, where the book of *Mahabad* or *Menu* is at this hour the "standard of all religious and moral duties.

Finally. "Thus has it been proved by clear evidence and plain reasoning, that a powerful "monarchy was established in *Iran* long before the *Assyrian*, or *Pishdadi*, government; "that it was in truth a *Hindu* monarchy, though, if any chuse to call it *Cusian*, *Casdean*, "or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many "centuries, and that its history has been ingrafted on that of the *Hindus*, who founded "the monarchies of *Ayodhya* and *Indraprestha*."

We will not say that we at once surrender our judgment to this conclusion. The inference appears to us certainly something more than plausible, perhaps probable; but we should be glad to discover confirming evidence. The reason is, that in the whole of that anniversary discourse, we note various links in the chain of deduction, not exempt from possibility of error, in the supposed connexion; and because the chief stress is laid on the *Dabistan*, a single testimony of a single author, who derived some of his information from hearsay evidence. Many considerations have at various times impressed us with the importance of plain literal translations of all ancient books which may bear, or are thought to bear, on the illustration of obscure or difficult points in history. And an entire translation of the *Dabistan*,* if it be not already fully translated, is a desideratum. Sir W. Jones often appeared to retire, with instinctive delicacy of taste, from the idea of mere translations; and repeatedly laid claim to confidence in the results adduced of his private researches. Nevertheless, we have witnessed his peculiar mode of selecting some and shading other circumstances to have been productive of great errors and prejudices in inferior minds, who erroneously

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* Sir W. Onseley numbers a copy of this work among the Persian MSS. possessed by him in Europe: a full translation therefore must have been long attainable. See Preface to *Tarikh Jehan Ara*, p. xvii.

supposed that they had all needful data before them; and it is chiefly on such account that we could have wished, had it been practicable, for more of mere translation from Sir W. Jones; without impeding a particle of his deductions, or injuring the confidence fully felt that he always honestly and nobly stated only what he was convinced to be truth. And, happily, truth owes him great obligations. Whether the *Braminical* religion however was first originated in any region west or north of the Indus, is a point which we could wish to see satisfactorily elucidated.

Colonel Wilford, in a passage of his dissertation on the chronology of the Hindus, tells us that the *Bramins* themselves acknowledge that they are not natives of India, but that they descended into the plains of Hindustan through the pass of *Heri-dwar.* Hence we might conjecture that the country around *Balkh* and *Samarcand* was their original abode; especially as the latter name is only a corruption of *Marcandeya*, a personage so famous in the Braminical records; and in ancient maps the name of the city *Samarcand* is spelt *Marcandeya.* Exclusive of these indications, there is every probability of the *Bramins* having migrated southerly from the fact of their bringing with them the Sanscrit language, and ingrafting it, pure or derived, upon the substratum of the vernacular dialects of southern India; which dialects, moreover, as regards such substratum, have so great a resemblance as to leave open an inference that they were originally one language. The architecture of the Pagoda towers, when divested of ornaments, is Chaldaic or Babylonian. Sir W. Jones assures us that the most ancient language of Persia is nearly the same with Sanscrit. We have been surprised to meet with two or three Chaldee words in the substratum of Tamil, bearing the same meanings; and possibly remnants of a primitive language. It is perhaps more surprising to meet with Saxon-English words in the substratum of the Tamil, only a little altered, sometimes in sense sometimes in sound. These remarks indeed are adventitious to the subject; but we think that there is room afforded, by various indications, for inquiry as to who the *Bramins* originally were, and whence they *first* came. Conjectures, and some supports to those conjectures, have not been wanting, tending to trace the *Bramins* into emigrations of portions of the lost ten tribes of Israel; and a fair digest of affirmative inferences and negative objections is perhaps desirable.

As regards the monarchical history of the early period, adverted to by the portion of the leading Manuscript under consideration, we believe that *Mahabali*, whose name, under diverse variations, is perpetually occurring in Hindu books and names of places, is none other than the Bel or Belus of the Chaldeans: we have glanced into Avdal's translation of Father Chamich's History of Armenia, hoping, from faint recollections of a former perusal, to find something there; but what we do find concerning Belus and Haic, son of *Togormah* and father of the Armenians, is, we fear, rather fabulous; and, at all events, adds nothing to our knowledge as to Belus, or the early Chaldean monarchy. The Persian histories give no light on the subject, since they begin with Caimuras, do not agree with each other, and in the early portions, like all profane history, deal very much in fables. We pass on, not without some feeling of disappointment, and doubtful whether the subject be not so involved in such obscurity as to be hopeless of becoming explored; nor is there possibly, apart from curiosity, much to repay investigation.

In the next age, (vide MSS.) we meet with the names of *Sakarer*, *Regu*, and *Desarather*,

in the list of the kings of the solar pedigree; and find *Kartaviriyen*, incidentally mentioned, in the lunar genealogy, as contemporary with *Acambathi*, who married the daughter of *Kartaviriyen*, named *Banvathi*. We may presume, therefore, that in this age we are restricted to India proper. In the third age, *Pandu* and *Dhermar* are of the lunar race. *Nallen*, a well known name, the hero of the *Nigazham*, is found in the solar pedigree. *Buthan* is at the head of the lunar pedigree, and therefore misplaced in the leading MS. by being put in the third age. Of the kings mentioned in the fourth age, the whole are of the lunar race; though not agreeing, after *Sataniken*, with the list in the second volume of the Asiatic Researches. We find, therefore, that of the rulers mentioned in this section, the first six *may* have held dominion out of India proper; the next four probably ruled within its boundaries, their capital being *Ayodhya-puri*, and they of the solar race; the remainder, as also the greater number, are, with one exception, of the lunar genealogy; and, both previously and subsequently to *Pandu*, the site of their government was *Hastina-puri*.

The present seems to be the suitable place for introducing the Genealogical Manuscripts, which are referred to in the last paragraph. The first relates to the solar pedigree, and comes down to a few generations later than the famous *Rama-Chandra*. As it is very brief, and contains nothing exceptionable in point of matter, we shall give the original and translation in parallel pages.

The other Manuscript, relating to the contemporary pedigree, will immediately follow, in English only; both because it is simply a brief abstract from the *Baratham*, and because some portions will be abbreviated, while every thing important will be carefully retained. In that portion which relates to the visit of *Arjuna* to *Madura*, only very slightly touched on by the MS., we shall amplify the account with an abstract, made by ourselves, from a prose version of the *Baratham*, procured expressly for the purpose. Any digest, or connected observations, may best come in at the close.

THE GENEALOGY OF KINGS OF THE RACE OF THE SUN.

The son of *Brahma* is *Casiyapen;* and *Atithi* is the daughter of *Daccen* (or *Daksha*); and the offspring, or son, of these two is *Suryen* (the Sun). The daughter of *Tovattal* is *Sangnaki;* and the offspring of the Sun by the latter is *Vaivasutha-manu.* The children of the latter are *Icuvacu* (*Icshwacu*) and *Ilen*, these two kings: *Viruki* was the son of *Icuvacu*, obtained by worshipping *Paramesvarer* (*Siva*) on the thirteenth *tithi* (day) of the new and full moon's age, which is termed *Peradosha-kalam.** This *Viruki*, by worshipping the god regularly on *Soma-varam*, or Monday, obtained a son named *Kuttan.* The son of this *Kakutten* † was *Suyothanen.* His son was *Apraken.* His son was *Vichuvaken.* His son was *Atiraken.* He, through praising the heavenly *Siva* by reciting the *Vedas*, obtained a son named *Yuvanachuven.* His son was *Suvatthi.* His son was *Brigutachuven.* His son was *Tirudachuven.* His son was *Aprameyen.* His son was *Arriyachuven.* His son was *Nicumben.* His son was *Sembavachuven.* He, by worshipping *Sambumurti* (*Siva*), obtained a son named *Arunachuven.* His son was *Yuvanchuven.* His son was *Mantatha.* His sons were *Ambareshen*, *Purukuchen*, and *Musukunden.* The son of the eldest, *Ambareshen*, was *Yuvanachuven.* His son was *Irathen.* His son was *Arithen.* His son was *Purukuchen.* His son was *Tirisatachu.* His son was *Chembuthi.* He, by favor of *Sambu-murti* (*Siva*), received a son named *Virutten.* His son was *Hannaraniyen.* His son was *Vidathachuven.* His son was *Ariyachuven.* His son was *Vasumana.* His son was *Tiridanuva.* His son was *Surya-vannen.* His son was *Sattiyadannen.* His son was *Arrichandren.* His son was *Logidasven.* His son was *Rogithen.* His son was *Tunden.* His son was *Vijiyen.* His son was *Karuken.* His son was *Viruken.*

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* The bright and dark fortnights of the moon's age are both alike termed *pacsham.* From the conjunction and opposition, thirteen days are reckoned, and in each case the time when the moon has just set is termed *Peradosha-kalam.* It is observed as a solemnity in *Siva* temples; but not in those dedicated to *Vishnu*, under any one of his various names.

† The MS. has both modes of spelling: in Sanscrit the name is *Kakustan.*

சூரியவஙகிசததிராசாககளவரலாறு.

பிரமாவினுடையபுததிரனுகியகாசிபருககுந தககனமகளாகியவதிதிககும்பிறநதவர்சூரியனநதச்சூரியனதுவடடாமகளாகியசஙஞையினிட்டததில்பபிறநதவனவைவச்சுதமனு அவனமககளிககுவாகுவுமிளனுமெனஇரணடுராசாககள அவரிலமூததவிககுவாகுபாமேசுரனைபபிறதோஷகாலததிற பூசைபணணிபபெறறபிளளைவிருககிஅநதவிருககிசோமவாரநதோறுஞசாமியைபபூசைபணணிபபெறறபிளளைகுததனஅநதககுததனமகனசுயோதனன அவனமகனஅபபிரகனஅவனமகனவிசுவகனஅவனமகனஅததிரகனஅவனபரமசிவனைவேதததினுலேதோததிரமபணணிபபெறறபிளளையுவனுசசுவனஅவனமகனசுவததிஅவனமகனபிருகததசசுவன அவனமகன திருடாசசுவனஅவனமகன அபபிரமெயன அவனமகன அரியசசுவன அவனமகன நிகுமபன அவனமகனசமபவாசசுவன அவன சாமபமூர்ததியைபபூசிததுபபெறறபிளளைஅருணுசசுவன அவனமகனயுவனுசசுவனஅவனமகனமாநதாதா அவனமகனஅமபரீடனெனறுமபுருகுசசனெனறுமுசுகுநதனெனறுமூனறுபிளளைகள அவரிலமூதத அமபரீடன மகனயுவனுசசுவனஅவனமகன இரதனஅவனமகன ஆரீதனஅவனமகனபுருகுசசன அவனமகனதிரிசததசசுஅவனமகனசமபூதிஅவனசாமபமூர்ததிவரததாற பெறறபிளளை விருததன் அவனமகன அனாணனியன அவனமகன விடதசசுவன அவனமகன அரியசசுவன அவனமகனவசுமனு அவனமகனதிரிதனனுவர் அவனமகனசூரியவணணன அவனமகனசததிய தனனஅவனமகனஅரிசசநதிரன அவனமகனஉலோகிதாசசுவன அவனமகனஉரோகிதனஅவனமகனதுநதன அவனமகனவிசையன் அவனமகனகாருகன் அவனமகனவிருகன அவனமகனவாகு அவனமகனசகரன அவனுககுப்பிரபை யெனறும்பானுவதியெனறுமிரணடுமனைவியர் அவருள் பிரபைபெறறபிளளைகள பூமியை வெடடிபபிளநதுசமுததிரமாகவுணடாககின அறுபதினயிரம்பிளளைகளபானுவதி பெறறபிளளை அசமஞசசனன அவனமகனஅஞசுமான அவனமகனதிலீபன அவனமகன ஆகாசகெஙகையைப்பூமியிறகொணடுவநதபகீரதன அவனமகனசுருதன அவனமகன நாபாகன அவனமகனசிநதுததீபன அவனமகன அயுதாயு அவனமகனஇருதுபனனன அவனமகன சுநதரசன அவனமகனமிததிரசகன அவனமகன அசசமகன அவனமகன நகுலன அவனமகன தசாதன அவனமகனஅதிரதன அவனமகனவிசுவகன அவனமகனகடடுவாஙகன அவனமகனதீககவா

His son was *Vagu*. His son was *Saccaren*. He had two wives, named *Pirabai* and *Banuvathi*. By the eldest (*Perabai*) he had sixty thousand children, being those who cleaved the earth and made a sea.* The son of *Banuvathi* was *Asamanjasen*. The son of this latter was *Anjuman*. His son was *Tiliben*. His son was *Bagirathen*, who brought down the heavenly *Ganga* to earth.† His son was *Suluthen*. His son was *Narpaken*. His son was *Sinthu-tipen*. His son was *Ayudayu*. His son was *Iruthupanen*. His son was *Suthasen*. His son was *Mitterajaken*. His son was *Achumagen*. His son was *Naculen*. His son was *Dasarathen*. His son was *Athirathen*. His son was *Vichuvaken*. His son was *Kattuvangen*. His son was *Tirgavagu*. His son was *Ragu*, who conquered the god *Indren*. His son was *Aiyen*. His son was *Dasarathen*. When this king was ruling, forasmuch as *Ravanen*, *Kumbakernen*, and other *racshasas*, greatly oppressed the god *Indren* and other *rishis* and celestials, these went in a body to *Vaicontha* and besought help of *Vishnu*, who became incarnate as the children of *Dasarathen*, that is to say, as *Ramen*, *Lachamanen*, *Barathen*, and *Satturuken*.‡ When these, together with

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* The story to which allusion is made is told in the first book of the *Baratham*. When an *Aswamedha-yugam* was being performed, *Indren*, to secure his kingdom against evil designs, stole the horse that was loosed to wander about, and concealed it behind a *rishi*, who was performing penance in a cave. The horse not being found any where, the sixty-four thousand resolved on digging up the earth. They did so till they came to the *rishi's* cave, who, incensed at them, reduced them by his malediction to ashes; and thus accomplished the crafty design of *Indren*. The only son of the younger wife came, and by supplicating the hermit, had the horse restored.

† We have here another allusion to a fabulous tale of the *Baratham*: according to which authority, *Bagirathen* was afflicted at the death of the sixty-four thousand, as their souls would be in purgatory; and, inquiring how they could be released and sent to heaven, the *Bramins* told him it might be by propitiating *Siva*, and imploring him to send down the goddess *Ganga* (residing in his hair) to the earth upon the ashes of the consumed sixty-four thousand. This was accomplished, and *Siva* told *Bagirathen*, that which way soever he might go, the said *Ganga* should follow him. *Bagirathen* accordingly ran till he came to a place where *Agastyar* (a very convenient sage on every occasion) was performing penance; who, seeing the river impetuously following, took it up in his hand, and swallowed it. But on being implored by *Bagirathen*, he again evacuated it; and hence the sea became salt. The ordinary name of the sea, *Samudra*, is even said to be derived from this circumstance. One can scarcely attend to such puerilities without wonder, that the learning of the *Bramins* should have been by some so indiscriminately extolled.

‡ *Vishnu* became *Rama*; the serpent *Athi-seshan*, on which *Vishnu* reposes, became *Latchmanen*; and the *Chank* and *Chakram* (*shell* and *discus*, *Vishnu's* emblems) became severally *Barathen* and *Satturuken*.

குஅவனமகன தேவெநதிரனைசசெயிததஇ௱குஅவனமகனஅயன அவனமகனதசாதன
அநதராசா ராசசியபாரம்பணணிக கொணடிருநதகால ததிலஇலஙகையிலிருககிறஇரா
வணனகுமபகறனனமுதலிய அர்ககாகளதேவெநதிரனமுதலாகியதேவர்களுககும் இரு
டிகளுககும்உபததிரவஞசெய துகொணடிருநததைததேவாகளெலலொருமவை குண
டததிலவிடடுணுவினிடததிலறிககைபணண அவர்தசாதமகாராசாவினுடைய புததிர
ஞகராமனெனகிறபெயருடனேலெடசுமணாபாதாசத துருககன எனகிற மூன்றுதம்
பிமாருநதாமுமாயபபிறநதுவளர்நதுகொணடிருககிறகாலததிலபிதாவினுடையவுத்த
ரவினபேரிறதம்பிமாரிலெடசுமணருமனைவியாகிய சீதாதேவியுஙகூடவாவனவாசம்ப
ணணிக கொணடிருககையிற இராவணன சீதையைவஞசகமாயெடுததுக கொணடுபோ
யிஇலஙகையிலேசிறையிலேவைததிருகக அதுதெரிநதுசுககிறீவனமுதலாகிய வெழுபத
திரணடுவெளளம்வானரதள ததுடனேபிறபபடடுச சமுததிரத தையணைககடடி இலங
கைககுபபோய இராவணனகும்பகனனகன இநதிரசித துமுதலாகியரொணடாயிரம்வெ
ளளமராககாகளைசசஙகாரம்பணணிவிபீடணருககுபபடடங கடடிச்சீதையைச்சிறைவிடு
விததுககொணடுஅயோததிககுவநதுபபடடாபிடேகம்பணணிககொணடு பதினொயிா
ம்வருடம் துரைததனம்பணணினர் அநதராமனுககுககுசனென்றும்லவனென் றுமிர
ணடு பிளளைகள அவரிலகுசனுககு அதிதி யென்றொருபிளளை அவன்மகன் நிடதன் அவன்
மகன்நளன் அவன்மகன்நபன் அவன்மகன்புணடரீகன் அவன்மகன் கெமதன் னுவர் அவ
ன்மகன் தேவாணிகன் அவன்மகன் பீனகன் அவன்மகன் சககசுவர் அவன்மகன் குததிராவ
லொகன் அவன்மகன்தாரபிடன் அவன்மகன்சநதிரசிாசு அவன் மகன்பானுசிததிரன் அவ
ன்மகன்சதாயுஇநதமடடுஞசூரியவமுசததுராசாககளபேர்விளஙகியிருககுது.

Sita-devi, the wife of *Rama*, were, by their father's permission, performing penance in a wilderness, *Sita*, by the stratagem of *Ravanen*, was abducted and taken to *Lanca*, and there imprisoned. On learning this circumstance, *Rama* called to his aid *Sugriven*, with seventy-two *velloms* (hordes) of forest apes: then setting out, these built a bridge across the sea, and going to *Lanca* they there overcame and destroyed *Ravanen*, *Kumbakernen*, *Indrajittu*, and other two thousand *velloms* of *racshasas;* after which, crowning *Vibushanen*, younger brother of *Ravanen*, and releasing *Sita* from prison, *Rama* returned to *Ayodhya*, was crowned there, and reigned eleven thousand years. This *Ramen* had two sons, named *Kusen* and *Laven*. *Kusen* had a son named *Atithi*. His son was *Nidathen*. His son was *Nalen*. His son was *Nabben*. His son was *Pundariken*. His son was *Kema-danuva*. is son was *Devaniken*. His son was *Pinnakan*. His son was *Sagachuva*. His son was *Kuttravalogen*. His son was *Tarbiden*. His son was *Chandrasirasu*. His son was *Banusittaren*. His son was *Satayu*.—Thus far is the race of the kings of the Sun.

CONTEMPORARY PEDIGREE, OR JUNIOR BRANCH.

The son of *Casiyapa*, by *Atithi*, the daughter of *Daccen* (*Daksha*), was *Suryen* (the Sun). The son of *Suryen*, by *Sangnaki*, was *Vaiwasutha-manu*. The son of that *manu* was *Ilen*. This king went inadvertently with his retinue to hunt in a district where there was a tank in which *Siva* and *Parvati* had, in former time, bathed, and had then decreed, that whatsoever men should come into the district around the tank should become of the female sex; in consequence of which fiat, unknown as it was to him, the king, with his attendants, were all transformed into women. The said king *Ilen* then acquired the feminine appellation *Ilai*. By marriage of *Buthan*, the son of *Chandren*, to this female, was born *Pururava-chakraverti*. The son of this ruler, by a divine female named *Uruvai*, was *Ayu* (*Ayush*). The son of this king, by *Perabai*, a king's daughter, was *Nacuden* (*Nahusha*). By the favor of *Paramesvarer*, this *Nacuden* had a son named *Yayathi* (*Ayati*). This *Yayathi* married *Devayani*, the Braminical daughter of *Sukiracharya*, preceptor of the *guru* of the *Asurs;* and this (inferior marriage on her part) was in consequence of a curse pronounced by *Kajen*, the son of *Vehara-bagavan*, preceptor of the gods, to the effect, that she should not marry a *Bramin*, but in the inferior order of kings. *Yayathi* had also a concubine, *Sanmittai* (*Sarmesthai*), daughter of the *Asuren* king *Vidaparuven* (*Vishaparma*). By the elder, *Devayani*, was born to *Yayathi* two sons, named *Yethu* and *Duruvasu;* and by the younger, *Sanmittai*, he had three sons, named *Durukiyen*, *Anu*, and *Puru*. As soon as the elder wife discovered that, unknown to her, *Yayathi* had three sons by *Sanmittai*, she (*Devayani*) went to her father *Sukiren* and complained, who said, "since he has been imposing on us in consequence of the folly of youth, let him forthwith become an old man." *Yayathi*, by reason of this imprecation, having become aged, called together his five sons, and said, "whichsoever of you will consent to take my age, and give me his youth, shall have the whole of my dominions. And having after a time sufficiently enjoyed my youth, I will restore it and take back my old age." The two elder sons of both wives refused; but the youngest son of the younger wife, named *Puru*, consented to exchange

youth for dominion. The father accordingly gave up the central and chief part of his kingdom to his youngest son. Only to his eldest son, *Yethu*, he assigned a small domain, but without a crown, on the south-east quarter. To his younger brother, *Duruvasu*, he gave some country to the south, and bid him rule it. To *Durukiya*, the eldest son of the youngest wife, he gave some country on the west. To *Anu* he gave some domain on the north, bidding him rule there. Of the last mentioned four, *Duruvasu*, who received the south for a portion, was the progenitor of all the *Pandiya* kings.

The above-mentioned chief of kings, *Puru*, by his wife *Kavusili*, had a son named *Janamejen*. He, by *Ananti*, had a son named *Pirasinen*. He, by *Asumaki*, had a son named *Samaiyathi*. He, by *Varanghi*, the daughter of *Usana*, had a son named *Acambathi*. He, by *Banuvathi*, the daughter of *Krithaviriyen*, had a son named *Sarvabhumi*. He, by *Keyi*, had a son named *Jeyachannen*. He, by the daughter of the king of the *Vitharpa* country, had a son named *Arasinen*. He, by *Mariyathai*, daughter of a *Vitharpa* king, had a son called *Mahasenen*. He, by *Svayasi*, daughter of a king named *Pirasana-sitthu*, had a son called *Ayudathu*. He, by *Pasi*, daughter of a king called *Piruthusravasu*, had a son named *Acrothanen*. He, by *Kanduyi*, daughter of a king of the *Calinga* country, had a son called *Devertithi*. He, by *Mariyathai*, daughter of a *Vitharpa* king, had a son named *Irisen*. He, by *Angarasai*, had a son named *Iruken*. He, by *Uchvali*, daughter of *Daccen*, had a son named *Anthinaren*. He, by *Sarasvathi*, had a son named *Trisunu*. He, by *Kalinthi*, had a son named *Ililen*. He, by *Iratanthiri*, had a son named *Dushiyanten*. He, by *Sacontali*, (the daughter of *Visvamittren*,) had a son named *Barathen*. He, by *Sunantai*, daughter of a king of *Casi*, had a son named *Maniyu*. He, by *Savarani*, daughter of a king of the *Dasaruga* country, had a son named *Sugottiren*. He, by *Yenthi*, a king's daughter, had a son named *Atthi*. He, by *Asothanai*, daughter of a king of the *Trikartta* country, had a son named *Vicuncharen*. He, by *Sunantai*, the daughter of a king of the *Dasaruga* country, had a son named *Asamiden*. He, by a daughter of a king of the *Kegaiya* country, had a son named *Samavanen*. He, by *Tapathi*, had a son named *Guru*. He, by *Subangi*, daughter of a king of the *Dasaruga* country, had a son named *Vudurathen*. He, by *Amarthai*, daughter of a king of the *Magadha* country, had a son named *Paritchittu*. He, by *Surubai*, daughter of a king, had a son named *Vimachenen*. He, by *Sugumari*,

daughter of a king of the *Keguiha* country, had a son named *Piratiben.* He, by *Sunanthi*, daughter of king *Saiyipya*, had a son named *Santanu.* As had been foreordained, the goddess *Ganga* had a son by *Santanu*, named *Vidmar* (*Bishtma*). During the time of the *Ganga* forsaken* *Santanu*, a pregnant fish was taken to *Dasaraja*, head of the fishermen; and, on being opened, was found to contain a female child, smelling of fish, which child he reared as his own. He was head of the navigators of boats on the river *Yamuna* (or Jumna). His foster-daughter, *Matsya-kendi*, (fish-odour,) being sent by her foster-father to look after the ferry station, where the boats were stationed on the river, *Pararsarer-Muni* came to the ferry while she was there, and was ferried over by this female alone. By this female *Vyasa* was born; and *Parasarer* restored her to her first appearance, and added the gift of a pleasant odour, discernible at a great distance. Her name being altered to *Sadhyavathi* (or possessing truth), she was seen by *Santanu*, who seeking her to wife, was refused by the foster-father, because the elder child, *Vidmar*, would inherit the crown. *Santanu*, on being disappointed in his expectations, became sorrowful and emaciated: and his son *Vidmar* discovering the cause, negociated the marriage, on the principle that he himself would never marry; and thus would ensure the crown as the inheritance of any child by the second wife. By her, two sons were born, named *Sitterangadhen* and *Sitteraviriyen*. When the father, *Santanu*, had attained beatification, the elder son, *Vidmar*, caused *Sitterangadhen* to be crowned. He, through pride, went alone and fought with the *Gandharva*, also named *Sitteranghadhen;* and, in consequence, was slain. *Vidmar* now caused the other son, *Sitteraviriyen*, to be crowned, and to be married to the two daughters of the king of *Casi*, who were named *Ambi* and *Ambalikai.* He, being handsome and without care, gave his whole time to these two personable women, and, in consequence, brought on the *Csheya-rogi*, or consumptive *Catarrh*, of which he died. The race being extinct, the wife of *Santanu*, one of whose epithets was *Yojana-kendi*,

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* Among endless fables, the allusion here is to one very obscure: *Ganga* had sustained a curse from the celestials condemning her to become the wife of a mortal. She was accordingly married to *Santanu*, and had seven children; which, as soon as born, she cast into the river: *Santanu* dared not resist her, because she had threatened, that if he did so, she would instantly leave him. He however ventured to rescue *Vidmar*, the eighth child, from the water; and the goddess forsook him. Has infanticide in the *Ganges* been founded on this fable?

said to *Vidmar*, the eldest son of *Santamu*, to the effect, that as he had consulted his father's wish by rejecting the crown and becoming a *Brahmachori*, (or recluse): so now he should fulfil the wish of the mother, by accepting the crown, marrying his brother's wives, and thus continue the royal line. He replied, that if he acted so, the world would reproach him; to which she only answered, that it was not proper to allow the royal line to become extinct. But he, still refusing, observed, that there was a custom* among their ancestors, that when any one died without issue, the elder brother might marry the wife of the deceased, and if no elder brother was alive, then the *Bramins* might marry the widow. To this suggestion and proposal, the mother of the deceased king joyfully assented; and made *Vidmar* acquainted with the before concealed circumstances of the birth of *Vyasa*, who in reality was the elder half-brother of the deceased. *Vyasa*, at a former period, had given to her a gift, or charm, by virtue of which, the simple act of thinking on him would induce him to appear. He now came, and on being made acquainted with the state of circumstances, agreed to marry the wife of *Sitteraviryen*. By *Ambi*, a blind child was born, named *Tirudaracshasa*, and the grief occasioned by the birth of a blind heir, caused *Vyasa* to be again summoned; when, by *Ambalikai*, another son was born, afflicted with the *Pandu-rogam*, or a kind of spotted leprosy; in consequence of which he was named *Pandu*. Further, by a *Sudra* woman, *Vyasa* had a son named *Vidhuren*. Afterwards, says the Manuscript, *Sadhya-vathi* and *Vidmar*, learning that these were the decrees of fate, trained up the children; instructed them in learning; invested them with the *Ubanainam* (or kingly thread); and then gave to the elder son the superior crown, and to the second the inferior one;† while the youngest, *Vidhuren*, was appointed minister to the two others; and on any special cause occurring, demanding peculiar attention, *Vidmar* assisted the minister with his counsels. In this way the affairs of the *Hastina-puri* kingdom were conducted for a considerable period of time.

We have thus the heads of the two races, between whom the war of the *Maha-*

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* The coincidence of this custom with the rule laid down in the Mosaic law, adverted to in St. Matthew, xxii. 24, will not escape the notice of the reader.

† Resembling a custom common to many of the later emperors of Rome.

bharata afterwards raged. *Vidhuren* has only a subordinate, though sometimes very influential, part assigned to him in the narrative. *Tirudaracshasa* and *Pandu* are the two heads referred to. It will be quite sufficient to state, in general terms, that the former is fabled to have had a hundred children, of whom *Duryodhen* is the only one of consequence to be noticed. *Pandu* had nominally five sons, named *Dherma-raja*, *Bhimen*, *Arjunen*, *Naculen*, and *Saha-deven*. To these we may confine our attention. *Dherma-raja*, though the nominal son of the younger brother *Pandu*, yet, in consequence of being born before *Duryodhen*, had, according to prescriptive custom, the right of primogeniture; and would be entitled to succeed to the throne on the death of his uncle *Tirudaracshasa*. On this account *Duryodhen* owed to him, in particular, an inextinguishable enmity; extended however to all the five brothers. Various minor destructive devices having failed, he at length persuaded *Tirudaracshasa*, (who became their guardian after the death of *Pandu*,) to send the whole five, under the care of their mother *Kontaidevi*, to Benares for their education. *Duryodhen* had previously sent workmen to build a house entirely of gum-lac; but the sagacious *Vidhuren* had penetrated his design, and had directed these, or other, workmen to prepare a subterraneous passage out of the house. Before the family, by order of *Tirudarcshasa*, proceeded to Benares, *Vidhuren* communicated to *Bhimen* the design of *Duryodhen*, who had instructed his agent to set fire to the house during the night; and informed *Bhimen* also of the secret subterraneous passage. The first night of their abode in this house *Bhimen* himself set it on fire, and retired, with his mother and brothers, by the underground way. Some villagers, who had brought supplies to the family, and had slept under the verandah, perished in the flames: the bones of these being found, were taken for the remains of the family; and when tidings of the accident were conveyed to court, *Duryodhen* put on the semblance of the deepest sorrow for the melancholy loss supposed to be sustained.

For sometime the family resided in a forest, where *Bhimen* killed one cannibal giant. A short time after they wandered to a village, in the neighbourhood of which was another kindred giant, whom the villagers propitiated every day by sending a child to be devoured. It came to the turn of the woman of the house in which the family were hospitably entertained to send her child; when her bitter lamentations induced *Bhimen* to volunteer and peremptorily to obtrude his services, in appeasing

the giant's voracity. *Bhimen* accordingly rode on the conveyance which carried the rice, and other accompaniments of the giant's meal; but these, as stated, he devoured by the way; and in an encounter slew the giant, and delivered both hostess and villagers from their terrors. The news now circulated that a neighbouring king, of the *Pilatsha* country, offered his daughter to any one who could bend a certain bow, and with it hit a particular mark. The brothers were induced to go to that king, leaving their mother in the village, where she was sure to be taken care of. Many kings were assembled to compete for the prize; even the hand of *Dropidi*, the king's daughter. But none could even bend the bow quite far enough to receive the string; when *Arjunen* stepped forward, strung the bow without difficulty; and, being an expert marksman, taught by *Dronacharyar*, hit the mark. He had next to encounter and to overcome all the rival suitors, after which the prize was conceded. Nevertheless, *Dropidi* became the wife of the eldest brother; a proceeding effected through the agency of *Krishna*, who now comes upon the scene. The fame of the tournament, and its result, having reached *Tirudaracshasa*, he invited the brothers back to his court; begging that the two branches might again become one family.

This invitation was complied with, but harmony being very difficult, a distinct city, named *Indracaprestha*, was built for the *Pandavas*, in which many surprising devices were effected by the agency, and workmen, of *Krishna*. *Duryodhen* going to see the new capital, fell into a pond, not discernible by the eye, and struck his head against a magically invisible beam: being heartily laughed at by *Dropidi*, he conceived bitter hatred; and a desire of revenge, strengthened both his jealousy of the superior splendor of the city, and his former long cherished animosity. On his return, he laboured to effect an invitation of *Dherma-raja* alone to his father's capital; which being effected, he engaged his unsuspicious rival in play at dice, who being unequal in the contest, first gave away his capital and his portion of the kingdom, next himself, then his brothers, and lastly *Dropidi*, his wife, as slaves. This wished-for result being accomplished, *Duryodhen* commanded his slave *Dherma-raja* to order his wife, as his slave also, to come and sweep the house. The poor slave having complied, *Dropidi* remonstrated, shewing that *Dherma-raja* having first become the slave of *Duryodhen*, lost, from that moment, all control over her liberty; but the remonstrance was unavailing: and she was dragged into the presence of *Duryodhen* by his minions,

when she was stripped publicly of various portions of her royal attire; and only saved from entire exposure by a *divine* intervention; *Krishna* here opportunely interfering. Nevertheless, the prevalence of *Duryodhen's* influence, who imposed on the partiality of his father, produced the banishment of all the *Pandavas*, by sending them to do penance in the desert for twelve years. Even there, the malice and the stratagems of *Duryodhen* pursued them; once nearly successfully in taking away their life. And a variety of adventures were encountered, not relevant to our subject.

But previously to the dice-playing of the illustrious *Dherma-raja*, *Arjunen*, the most intellectual of the family, had subjected himself to the necessity of travelling, in penance, to all the most famous bathing places, in order to wash away an unintentional, and apparently very trivial and artificially placed, fault. He accordingly set out with a great retinue of *Bramins*, and other attendants; but himself in penitential garb as a pilgrim. While bathing in the river *Bagirathai*, represented as being the *Ganges*, or else a branch of the *Ganges*, (most probably the *Godavery*,) he became, not unwillingly, exposed to the influence of a female demon, who is represented as having taken him to the inferior world; whence emerging, and collecting his attendants, he proceeded on his pilgrimage. This is very succinctly narrated in the Manuscript which we have been following, but from a copy of the *Baratham* itself, we have derived the following fuller statement; though still a meager abstract.

Arjunen having bathed in a river named *Calinga*, and inspected the places around, set out with his retinue on further progress. He came to *Tirupathi*, bathed in the tank, paid homage to the god, and went to *Kailastri*; thence he proceeded to *Tirtayani*, (fifty miles W. N.W. of Madras); thence to *Kanchi*, going through similar ceremonies. From *Kanchi* he proceeded to *Chittambram*; thence to *Srirangham*; of the efficacy of which place in removing sin a high account is given. Leaving *Srirangham*, he visited several temples of inferior note, and then came to *Madura*. He went to the king's great council in his ordinary habiliments of a personage doing penance, and was received with great honors and distinction. The king, named *Sittera-bagu-Pandion*, (and sometimes called *Sittera-viria-Pandion*,) appointed his abode in the royal gardens; where the king's daughter, named *Sittera-regai*, accidentally seeing him, became enamoured of him, as *Arjunen* had before been by the sight

of the lady, himself then unseen. The result was, a report to the king of his daughter's being ill, made by her attendants; with the addition, that a marriage with the stranger would alone effect a cure. The king received this annunciation with great pleasure, having no son; and first made offers on the subject to *Arjunen*, by whom they were acceded to, and the marriage was duly solemnized. The king's daughter bore a son, whom it was agreed to name *Pepiravacen;* and *Arjunen*, after a year's residence, having requested permission to continue his pilgrimage, which leave was granted, proceeded southwards to *Potheiya-mali*, where he bathed in *Agastyar's* tank; thence he went to *Sethu*, or *Ramiseram;* thence to Cape *Comorin*, in the sea near which he also bathed. Continuing his route, he came to five rivers in the *Maliyalam* country, in which no one had yet bathed; and was cautioned against doing so, by a person of the country, as the rivers were inhabited by large alligators. Spurning the caution, he charged his attendants to remain on the bank; and plunging in, he was attacked by an alligator, which laid hold of one of his feet, but mustering all his strength, being aided by the eight-lettered charm, he stamped on the creature and killed it; thereby, says the tale, delivering a female of *Indren's* paradise, and afterwards four others, who had been thus imprisoned owing to the malediction of a *rishi*. Continuing afterwards his journey he came to *Dwaracapuri*, where, by collusion with his friend *Krishna*, he carried off *Subadra*, *Krishna's* sister, who was designed by *Balabadra*, their elder brother, for *Duryodhen*, the enemy of the *Pandavas*. Ultimately, *Arjuna* married *Subadra*. His son by this marriage was *Abimanya*, who was killed in the great war; and the son of the latter was *Paricsidhu*, who ultimately succeeded to the throne.

To enter on all the adventures of the five *Pandavas*, and the circumstances of the great war, would be perhaps superfluous. It may be simply observed, that *Krishna* appears throughout the instigator of the war; though the extreme enmity and fatuity of *Duryodhen*, who fell by the hand of *Bhimen*, gave great and sufficient occasion. *Paricsidhu* came into the world still-born, in consequence of an arrow having struck his mother, the daughter of a king, by whose aid the *Pandavas* had been enabled to levy troops. *Krishna* being called in, said, that if throughout the conduct of the war he was exempt from guile or blame, the child would be reanimated; if otherwise, it would continue dead. The child became reanimated, and from this circumstance was named

Paricsidhu, the name being expressive of a trial, or ordeal.* But the mind of *Arjunen*, in particular, was greatly afflicted at the destruction, by the war, of so many immediate relations and kindred. *Krishna* sought to allay his scruples; and, by *Arjunen's* desire, repeated the long harangue (the *Baghvat-gita*) made to *Arjunen* before the battle. But besides this, *Vyasa* appeared, and said, that by an *Aswamedha-yaga* (or sacrifice of a horse) the guilt incurred during the war would be removed. A horse was accordingly let loose, bearing *Arjunen's* name, and challenge to all kings, on its forehead, and was followed by *Arjunen*, according to custom. The horse travelled till it came to the southern *Pandion* kingdom, and was there caught by the king, who, according to established rule, would have to fight the following champion. But this king was *Peparavahana*, and this champion was *Arjunen*, his father. Hence the former felt his filial love prevail over his bravery; and on *Arjunen* coming, he meekly delivered over the horse without any demonstrations of combat; a mode of conduct which roused the ire of *Arjunen*, and he contemptuously called him no true son of a king, since he acted in so dastardly a manner. The intervention of the female demon who had formerly entangled *Arjunen* now appeared. She came and told *Peparavahana* that it was his duty to fight his father, inasmuch as *Arjunen* had slain *Vidmar* (son of *Santanu* and *Ganga*) during the war; on which account *Ganga* had pronounced on *Arjunen* a malediction, that since he had slain his great uncle he should himself be slain by his own son. In consequence, the father and son fought; and *Arjunen* was killed. But *Ulusi*, the aforesaid female demon, interposed, by miraculously raising him to life again; and the whole family proceeded for a time to *Hastina-puri*, where the horse sacrifice was completed.

There is much interesting and melancholy matter, both as regards *Krishna* and his people, and the end of the *Pandavas;* but it is sufficient to have epitomized, in a connected order, so much as may bear on the relation of the subject to the southern *Pandion* kingdom.

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* The reader will here again note a coincidence with the very ancient custom of naming children from some circumstance attendant on their birth, as may be seen, among other places, in Genesis v. 29, and xxxv. 18.

CHAPTER IV.—SECTION II.

We shall avail ourselves of the convenient place afforded by this section to introduce some comparative genealogical lists or tables; coming down to the period which it indicates, that is the close of the two most ancient and principal royal pedigrees; and ranging beside one of them, as correctly as means allow, the first and second *Pandion* dynasties.

Solar line.

SIR W. JONES.	COLONEL WILFORD.		MANUSCRIPTS.
Brahma	Swayambhuva		Brahma
Marichi			
Casiyapa			Casiyapen
Surya		Sam. Chron.	Suryen
Vaivaswata	Satyavrata	2700 B.C.	Vaivasuthu
FLOOD	FLOOD		FLOOD
Icshwacu	Icswacu		Icuvacu—Ilen
Vicucshi	Cucshi	2600	Viruki
Cucutst'ha	Vicucshi		Kuttan, or Kakuttan
	Bana		
Anenas	Anaranyu		Suyothanen
Prithu	Prithu	2500	Apraken
Visvagandhi	Trisancu		Vichuvaken
Chandra			Atiraken
Yuvanaswa			Yuvanachuven
Srava			Suvatthi
Vrihadaswa			Brigutachuven
Dhundhumara	Dhandhumara		Tirudachuven
Drid'haswa			Aprameyen
Heryaswa			Arriyachuven
Nicumbha			Nicumben
Crisaswa			Sembavachuven
Senajit			Arunachuven
Yuvanaswa	Yunavansa	2400	Yuvanachuven
Mandhatri	Mandhata		Mantatha
	Susandhi		{ Ambareshen, Purukuchen, Musukunden
	Drnva-sandhi		Yuvanachuven
	Bharata	2300	Irathen
	Asitha		Arithen
Purucutsa			Purukuchen
Trasadasyu			Tirisatachu
			Chembuthi

SIR W. JONES.	COLONEL WILFORD.		MANUSCRIPTS.
			Virutten
Anaranya			Hannaraniyen
			Vidathachuven
Heryaswa			Arriyachuven
Praruna			Vasumana
Trivindhana			Tiridanuva
Satyavrata			Surya-vannen
Trisancu			Sattiyadannen
Harischandra			Arrichandren
Rohita			Logidasuven
Harita			Rohithen
Champa			
Sudeva			Tunden
Vijaya			Vijiyen
Bharuca			Karuken
Vrica			Viruken
Babuca			Vagu
Sagara	Sagara		Saccaren
Asamanjas	Ascamanjas	2200	Asamanjasen
Ansumat	Ansuman		Anjuman
	Bilipa		Tiliben
Bhagirat'ha	Bhagiratha		Bagirathen
Sruta			Suluthen
Nabha			Narpaken
Sindhudwipa			Sinthu-tipen
Ayutayush			Ayudayu
Ritaperna			Iruthupanen
Saudasa			Suthusen
			Mitterajaken
Asmaca			Achumagen
Mulaca			Naculen
Dasarat'ha			Dasarathen
Aidabidi			Athirathen
Viswasaha			Vichuvaken
C'hatwanga			Kattuvangen
Dirghabahu	Cucustha	2100	Tirgavagu
Raghu	Raghu		Ragu
	Pravraddha		
	Calmashpada	2000	
	Sanchana		
	Sudarshana		
	Agnivarna		

SIR W. JONES.	COLONEL WILFORD.	MANUSCRIPTS.
	Sidhraga 1900	
	Maru	
	Prathusuca	
	Ambarisha	
	Nahusha 1800	
	Yayati	
	Nabhaga 1700	
Aja	Aja=Jamadagni	Aiyen
Dasaratha	Dasaratha=Parasu-rama	Dasarathen
Rama	Rama=Jamadagni	Ramen
Cusha		Kusen—Laven
Atithi		Atithi
Nishadha		Nidathen
		Nalen
Nabhas		Nabhen
Pundarica		Pundariken
Cshemadhanwas		Kemadanuva
Devanica		Devaniken
		Pinnaken
		Sagachuva
		Kuttravologen
		Tarbiden
		Chandrasirasu
		Banusittaren
		Satayu

Next twenty-one names, down to *Vrihadbala*, cotemporary with the eldest son of *Pandu*.

Vrihadrana, 3100 B.C. (a date very much too early).

In the *Kali-yuga*, from *Urucriya* inclusively, twenty-eight names, down to *Sumitra*, 2190 B.C. (a date also much too early).

The fable of 864000 years elapsing between *Rama* and *Vrihadrana* deserves no attention; for the *Dwapara-yuga* is merely a poetical period. Mr. Bentley's bold method of cutting off the right hand ciphers, would come nearer to the true state of the question.

Some of the foregoing names are placed by Sir W. Jones after *Devanica*. All below him, down to the beginning of the *Kaliyug*, we consider to be uncertain and contradictory. Mr. Bentley's violent transpositions begin by interposing ten kings between *Rama* and his son *Cusha*, in defiance of all authority. It is much safer to infer some possible deficiency of record after *Devanica*, than to admit Mr. Bentley's supposed amendments.

Some doubt is thrown on Colonel Wilford's chronology by the incompleteness of his list; but as he is fuller in the parallel genealogy, he may not be far out of the way, at least in the latter.

In the *Kali-yugam*, twenty-six kings, from *Urushannen* down to *Sumitren*, or twenty-eight including them, ruled, says the leading MS. during 656 years, giving an average of $23\frac{1}{2}$ years to each king. On the same principle, preceding kings would occupy a period of about 1400 years, or, allowing for greater longevity near the flood, say 1700 years $\times$ 656 = 2356 years, which, if the Samaritan chronology were followed, would fix *Sumitren* at about 350 years B.C., perhaps not very far from the truth; though he probably reigned some two or three hundred years earlier. On any system of chronology, an approximation only to truth could be attempted.

Contemporary Pedigree.

SIR W. JONES.	COLONEL WILFORD.	MINOR MANUSCRIPT.	PANDION KINGS.
Brahma	Swayambhuva		Swayambhu-manu
Atri 'Marichi	Atri		
Casyapa		Casyapen	Raivata-manu
Chandra—Surya	Chandra	Chandren—Suryen	
Vaivaswata	Satyavrata	Vaivasuthen	Vaivasutha-manu
FLOOD	FLOOD	FLOOD	FLOOD Artificially placed at a much later period.
	Sam. Chron.	Ilen	
Budha married to Ila	Budha 2700 B.C.	Buthen married to Ilai	
Pururavas	Aila or Pururava	Pururava	Avataras
Ayush	Ayu	Ayu	Maha Bali, &c.
Nahusha	Nahusha 2600	Nacuden	
Yayati	Yayati	Yayathi Probably the first settler in Hindustan of this race.	A much longer interval than the other columns indicate is very probable.
Puru—Yadu, &c.	Puru—Yadu	Puru (Durukiyen Anu)—Yethu	Duruvasu Said in one of the manuscripts to be the progenitor of the *Pandion* kings.
Janamejeya	Janamejeya 2500	Janamejen	
Prachinwat	Prachinwan	Pirasinen	
Pravira	Pravira		
Menasyu	Manasyu	The chronology above the era of *Rama* cannot be considered as adjusted with any certainty.	
Charupadu	Abhayada 2400		
Sudyu	Sudhyumna		
Bahugava	Bahugava		
Sanyati	Samyati 2300	Samaiyathi	
Ahanyati	Ahanyati	Ahambathi	
	The line of *Yadu* down to *Bala-rama* and *Krishna* is omitted.	[Sarvabhumi	
		Jeyachannen]	Indren's penance in the wilderness
		Arasinen	
		Mahasenen	
		[Ayudathu	
		Acrothanen	
		Devertithi]	
Raudraswa	Raudrasva	[Irisen (Riesha)	
Riteyush	Riteyu	Iruken] (Rucsha)	
Rantinava	Rantibhara	Anthinaren	
Sumati	Sumati	Trisunu	The country in a forest-like condition
Aili	Raibhi or Ailma	Ililen	
Dushmanta	Dushmanta	Dushiyanten	
Bharata	Bharata	Bharathen	
Vitat'ha Hiatus conjectured by Sir W. Jones.	Vitat'ha 2000		

SIR W. JONES.	COLONEL WILFORD.	MINOR MANUSCRIPT.	PANDION KINGS.
Manyu	Manyu	Maniyu	Discovery of the tutelary god.
Vrihateshetra	Vrahatcshetra		
	Suhotra	Sugottiren	
Hastin	Hasti Founder of *Hastina-puri*	Atthi	The wilderness cleared by
		Vicuncharen	
Ajamid'ha	Ajamida 1900	Asamiden ——	Kulasegaren
[Riesha]	[Riesha]		Maliya-duvasen
Samwarana	Samvarana	Samavanen	MINATCHI—SAVUNTEREN
Curu	Curu 1800	Kuru	Ukrama
Jahnu	Jahnu		Viren
Suratha	Suratha		Abeshega
Vidurat'ha	Viduratha 1700	Vudurathen	Vikrama
[Sarvabhauma	[Sarvabhauma		Rajasekara
Jayatsena]	Jayatsena]	Era of	Kulottunga
Radhica	Radhica 1600	Dasaratha-Rama or Rama-chandra	Anantaguna
[Ayutayush	[Ayutayu		Kulottu
Acrodhana	Crodhana	Said in the *Stalla Purana* to be cotemporary with==	Anantaguna-Pandion
Devatithi]	Devatithi]		Kulapushana
[Riesha]	[Rucsha] 1500	Paritchittu	
	Bhimsena	Vimachenen	
Dilipa	Dilipa		If the above parallelism be worthy of credit, then confirmation is given to the supposed confusion and incompleteness of the two leading genealogies, during the *Dwapara-yuga*, and posterior to *Rama*, for a very long line of *Pandion* kings fills up this interval, all of whom cannot be fabulous.
Pratipa	Pratipa 1400	Piratiben	
		Parasarer 1391 B.C.	
Santanu	Santanu—Parasera 1391 B.C. Fixed by a recorded astronomical observation of the heliacal rising of the star Canopus.	Santanu—Vidmar	
	Satyavati	Sadhyavathi	Vamasa-segara
		Vyasa	* * *
		Sitterangadhen	
Vichitravirya	Vichitravirya	Sitteraviriyen	
			Kuna-Pandion
			* * *
Pandu	Pandu { Vyasa / Sainbhava	Tirudaracsha—Pandusa	Sitterabagu
		* *	
Yudhishthir	Arjuna Jarasandha	Dherma-raja—Arjunen==	Peparavahana
		* *	
Parichit	Sahadeva	Paricsidhu—Abimanyan	Jeyasingha *Cali-yuga* 32

SIR W. JONES.	COLONEL WILFORD.	MINOR MANUSCRIPT.	PANDION KINGS.
Janamejeya	Somapi	Janamejeyen	Virakesari
Satanica	1200 [Kings of Magadha] [Srutasrava	Sataniken	Vicrama-kesari
Sahasranica	Ayutayu	Pirakattiratam	Samasartula
Aswamedhaja	Niramitra]	Jekanu	Parakrama-sartula
Asimacrishna			Parakrama-pushana
Nemichacra			Sorakulantaga
Upta			Dairiya-varma
Chittraratha			Anyanakadori
Suchirat'ha		Sitteraratha	Savuntira-pushana
Dhritimat	1100 Sucshatra		Savuntiriyan
Sushena	Vrahatcarma	Sittera-senu	Ananta-pushana
Sunit'ha	Senajita		Ananta-irutheya
Nrichacshush	* * *		*Cali-yuga* 663
Suc'hinala		Tirasuchu	Soren conquest
Pariplava		Paripillaven	
Sunaya		Sunayen	
Medhavin		Mathavi	Parakirama-soren
Nripanjeya		Ribunjeyen	Kulottunga-soren (Doubtful parallel)
Derva			Panjala-soren
Timi		Tikuman	Loga-retshaga-soren
Vrihadrat'ha			*Cali-yuga* 798
Sudasa			Re-conquest by one of the Pandion race
Satanica		Sathaniken	
Durmadana			(About 400 years B.C.)
Rahinara			
Dandapani		Tendapani	
Nimi		Nimi	
Cshemaca		Utchanagen	

The names between [ ] are differently placed in the MS.

From the apparent imperfection of all the lists we may infer the want of complete records.

This, it may be probable, consideration would at once solve the difficulties pointed out by Sir W. Jones; and render the transpositions of Mr. Bentley evidently superfluous.

In periods so very remote as those referred to by the two preceding lists, and the Manuscripts to which they, in part, relate, we may rationally expect some uncertainties, and some confusion of statement from different authorities. There is, however, a concurring force of evidence to shew, that every vestige of tradition, antecedent to *Vaivaswata*, is antediluvian. In glancing at that subject, Sir W. Jones seems to look upon names and persons as mere astronomical fictions. The mistake, if such it be, is not so gross as that of one * who would have all real history begin with Abraham, and reduced, or shall we say exalted, his father Terah into an allegorical figure of the zodiac. But with all due deference to his superior, Sir W. Jones, we feel bound to take a different view of the subject; and consider that real individuals are denoted, though their names be taken from the sun, or planetary bodies. In common with Sir W. Jones, we take *Menu*, or *Manu* (as the Tamil has it), to be the same radical word with NUH or NOAH, and perhaps, as he conjectures, with *Minos* the lawgiver of Crete. But to restrain ourselves to the patriarch, the word Noah, as regards its vowel sounds, is determined by the Masoretic pointing, a very modern affair; and though we may grant that it conveys the Hebrew sound in the time of the Masorites, yet we are by no means constrained to believe it the exact primitive sound; seeing that the Hebrew, like other languages, had suffered fluctuations, until that time, when ceasing to be spoken, it was thought fit, by the Masorites, to fix the pronunciation by the invention, or, at all events, minute application, of the vowel points. The prefix of a *heemantic* MEM to the radical letters of NUH, would produce the word MENUH; or the taking away such a letter from a primitive word, would leave the Hebrew radicals as they are. We think it possible, in consequence, that NUH or MENU was the name of the patriarch, and *Vaivaswata*, a titular *pre-nomen;* for, in Sanscrit and Tamil, titular epithets go before the name, and *Vaivaswata-Menu*, is *Solis-progenies* MENU, or *Menu* the *child of the sun.* That the name *Menu* was also applied to *Swayambhuva* and others, is of little consequence; unless the name of Cæsar, used by some Roman emperors as a titular name, should conclude against its having been the proper name of Julius Cæsar. Further, when the immediate father of *Vaivaswata-Manu* is said to be *Surya*, we are not, it is presumed, to think the sun, in an allegorical or figurative sense, denoted; but that simply this splendid *pre-nomen* was applied to the father of Noah, that is to say, Lamech; and then *Surya-Lamech*, or SHEMESH-LAMECH, the *Sun-Lamech*, would find its appropriate parallel in *Vaivaswata-Menu*, or NOAH BEN-SHEMESH; that is, Noah the child of the sun. Though satisfied that there are antediluvian vestiges still more ancient in Hindu records, yet we purposely refrain from entering on them: they are slightly hinted at by Sir W. Jones, and more fully drawn out into details by Colonel Wilford; but we have not quoted them, because the interpolations of his unprincipled *Pandit* are discernible, and we do not possess the faculty of the Hindu fabulous bird, which can separate pure milk from the water with which it is mingled. Colonel Wilford has been somewhat sternly attacked by Colonel Vans Kennedy on a few points of this sort, and we are not able satisfactorily to adjust the difference; consequently shall avoid all interference. But near the seventh *Menu*, *Vaivaswata*, we can take our stand on assured ground. The sun not being his celestial

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* The atheistical, conceited, and fanatical revolutionary Count Volney is referred to.

father, but only a title of his earthly one: we consider *Chandren* and *Buthen*, or *Lunus* and *Mercurius*, to be just of the same character; that is, merely titular names of earthly antediluvians. Indeed the *Bramadicas*, the first seven *Menus*, and the original seven *rishis*, are all, beyond question, of antediluvian birth; and of course *Casiyapa*, *Surya*, *Atri*, *Dacsha*, *Chandren*, are to be so regarded.

When *Vaivaswata* and his seven companions came out of the ark, we know, from better authority than Hindu records, that these were pairs; Noah and his wife, his three sons and their wives. Hence, without hesitation, we can determine that the seven *rishis* were four of them females, and three of them males; the royal *Satyavrata*, or Noah, being head of the family. We deny not that Hindu records state these seven persons to be distinct from the children of *Vaivaswata*, born, as they assume, after the flood, and after all females had been destroyed in its waters; but we have a surer clue to guide us than those inwoven, and self-contradictory, records. It would be puerile to aim at, or to require, perfect precision in the appropriation of names; but let us assume the truth of the case to be as stated, then *Icshwacu*, the eldest son of *Vaivaswata*, at the head of the solar line, is *Shem*, the eldest son of Noah. Now in the pure Chaldee of Haran, and in Hebrew also, SHEMESH signifies the sun. And this word by time, or colloquial variation, may have been shortened into SHEM. Might not this have been a titular name of *Icshwacu*? like those of his father and grandfather; and may not the royal race, entitled "Of the sun," receive thus its appropriate explanation? being none other than the descendants of SHEMESH, or SHEM the son of NOAH; who inherited that epithet from paternal descent, and by right of primogeniture.

If so, then parity of reasoning would infer, that the cotemporary line must have been surnamed from the younger, or second son; that is *Ham*, who, by his posterity in Egypt at least, has been in various ways identified with the regent of the night. In the Hindu traditions there is an obscurity about the accounts of *Ilen* and *Ilai*, not easily resolvable. As the Greeks preserved some tradition of the kind in their Tiresias, much degraded by later poets, especially Ovid, so we are disposed to infer some common primitive tradition. The story of *Ilen* is given, not very correctly, by Colonel Wilford, in his Essay on Egypt, &c. and more accurately, we presume, by Colonel Vans Kennedy; in which latter we note some variations from the brief mention in our Manuscripts. On the whole, we are persuaded that there is a cloud over the real meaning of the fable, respecting the person intended, not easily penetrable. We note that Sir W. Jones is not strictly accurate in speaking of *Ila* as the daughter of *Vaivaswata*. *Ilen* was his son, and, as asserted, underwent a transformation of sex, being married afterwards to *Buthen*, the son of *Chandren*; who, in consequence, is at the head of the junior branch, or contemporary pedigree with the solar line. Now this transformation was the consequence of a malediction coming, as stated, from *Siva* and *Parvati*. It is doing no violence to Hinduism to infer, that by *Siva* and *Parvati* the patriarch *Satyavrata* and his wife may be intended. If so, then the object of the malediction is *Ilen*, or *Ham*, the second son of Noah; and an incomplete coincidence with the Mosaic narrative is made out. That this curse was a change of sex, may be a mere Hindu fable: if it mean only a degradation, or change of dignity, as the Hindus consider females to be of a lower *nature* than men, in such case the coincidence is extended; but then also

we must make *Buthen* to be the wife of *Ilen*, and the daughter of *Chandren* the antediluvian; from whom, however, *Ham*, or *Ilen*, might choose to take his titular *pre-nomen;* and by which also his posterity of the junior line might continue to be denoted.

Though *Vaivaswata* is said to have had other sons, even to the extent of ten, yet nothing, we believe, is particularized, except of two; and *Japheth*, third son of Noah, we presume to be entirely neglected, from his posterity having no location in the east, where the descendants of the two elder sons established themselves.

We are conscious that our attempted solution of Hindu enigmas, about this very early period, may not command or win the assent of all. It is therefore stated, that the solution is offered with some diffidence; with due respect to better judgment; and, with an entire openness also to candid correction.

Finding, as we may in passing be supposed to have done, the fountains' heads of the two great royal streams of Indian pedigrees, we are still not clear of embarrassment as to the period of the settling of these two families in the plains of Hindustan. The earliest location of mankind immediately after the deluge, is a previous question, and one which we have already undertaken, in due time, to examine. While we are inclined to give a preference to *Kashgar*, or some region not very remote from that district, we promise to pay all suitable respect to Bryant and Faber; and attempt not to constrain the judgments of others. We simply note, that we have nothing against us from the Pentateuch; have with us the mighty name of Sir W. Jones, by inevitable inference from all his essays and arguments bearing on the origin of families and nations; have with us a great western historian and theologian, with others in his train; and, lastly, Colonel Wilford, on whom we would not separately insist were he not well supported. If arguments, to establish the earliest location of mankind after the flood somewhere not extremely remote from *Kashgar*, do ultimately fail, our following inferences will indeed be weakened, though not destroyed.

We presume then that emigrants came to Hindustan by the passes of the *Himalaya* mountains: at a very early period, if we are correct in the supposition of the last paragraph; and at a later period, if the first settlers emigrated from Armenia proper, north of the future site of Babel. We infer that these primitive settlers were of the posterity of *Shem* and *Ham*, without any admixture of the offspring of *Japheth*. Other colonies, of both the first two families, also emigrated very probably to the south-west; and from Chaldea ultimately to Egypt and Assyria: while *Japheth's* line (we infer on several data) spread to the north, to the east, and the west; in Siberia, Tartary, northern Armenia, and Europe.

It will not be required from us to fix the exact time of the entry of the two principal families into India. From an attentive consideration of the two royal lines, we have derived a conviction, that intermediate names of descendants from Noah have been omitted; but in what place precisely we could not pretend to determine: mere differences of names in Hindu records being of no consequence, because of so frequent occurrence. Let it be simply inferred, that one family of the posterity of *Shem* came into India, and settled in the beautiful country round *Ayodhya*, (the modern Oude,) a country which, on the valuable and trustworthy testimony of the late Bishop Heber, has very few to rival it. They might have taken possession of this as being offsetts from the elder and superior branch; or

because prior in their location. At the same time, or shortly after, a family from the junior branch (and we may suppose *Yayati* at its head) possibly came from the same direction; and the *Ayodhya* district being occupied, they pursued their route till they came to the almost equally beautiful country around what is the modern Delhi. The descendants of *Puru*, of this branch, had their first capital, we believe, at *Sangala*, about fifty miles west of *Lahore*; but the town of *Hastina-puri*, long the illustrious capital of *Puru's* race, was built by *Hastin*, at a period long posterior to the first location. On these principles we may infer that *Rama*, one of the most illustrious of the solar line, was certainly not *Rama* the son of *Cush* of the Mosaic narrative, as thrown out in a loose and unsupported manner by Sir W. Jones; but he may have been named after that personage, and may have named his own son after *Cush*, a distinguished son of *Ham*. The name of *Rama*, though so familiar to Hindus, yet has no import that we are aware of in Sanscrit, certainly none in Tamil; but as in Hebrew it means lofty, or excellent, there is little doubt that it is a primitive word, and possibly titular in its first application as a name.

In the period subsequent to *Rama*, we feel persuaded that great chasms occur in the genealogy. We suspect their previous existence also; but the *Ramayana*, as written by *Valmika*, who may be considered as the poet and historian of the solar line, would of course preserve much of the genealogical tree antecedent to *Rama*. On the other hand, the disciple of *Vyasa*, who composed the *Mahabharata*, in the time of *Janamejeya*, was more properly the poet and genealogist of the junior line. And, between them both, while much has been preserved, much has no doubt been lost, or distorted, or obscured. Hence, any attempt to argue about the length of time filled up by these earlier branches, however praiseworthy in the motives and result, when seeking to explore the depth of a dark cavern, the profundity of which had been greatly magnified, need not now be rested on by us, who have had greater light thrown on the subject than the first inquirers; and possess, apparently, strong reasons to conclude, that we have not perfectly accurate lists to guide us in such a mode of calculation. On the other hand, we are not certain of perfect accuracy in any one of our western systems of chronology. But, on the whole, we trust there is no extreme error in the following general conclusions:—That Hindustan proper was peopled at a very early period after the deluge—That two great* monarchies were early established there—That these came down, in the solar line, to within about 500 years B.C.; and in the other line, to about 800 years B.C. The tracing them further does not belong to this section.

But our attention must now be turned to the Southern *Pandion* kingdom, which also has at least pretensions to very remote antiquity. We have discarded, for reasons adduced, the fabulous pretension to antediluvian antiquity. In like manner, the long periods ascribed to the reign of the kings cannot receive the smallest credence, beyond the rules of inferential deduction. These periods have been stated with the simplicity and severity of mere translation, in order that if our inferences are wrong, the means of correcting them may exist in the hands of the reader. It is a question with ourselves, how far the list of kings itself, apart

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* As great perhaps as the Assyrian or Chaldean monarchies, and possibly having intercourse with them; especially, if the *Bramins* migrated thence at a subsequent period, bringing Chaldean rites and institutions with them.

from the alleged periods of their reigns, can be received without qualification. The leading Manuscript and *Stalla Purana* are in harmony with each other on this point; and the *Stalla Purana* is unquestionably a very ancient document. But it deals largely in fiction on other topics: may it not have feigned unreal sovereigns? or multiplied the number of those that may have existed? It is a question still left open, whether the term *Pandion* came from the five *Pandavas*, or had an earlier origin. We have the authority of two manuscripts, asserting that the early *Pandion* race were descended from *Duruvasu*. This authority, uncontradicted, might be deemed conclusive; but when we have the very respectable authority of Sir W. Jones, indicating a different location of *Duruvasu*, it seems needful to pause, at least, before deciding. He says,* "King *Yayati* appointed the youngest of his five sons to succeed him in India," (Hindustan proper,) "and allotted inferior kingdoms to the other four, who had offended him: part of the *dacshin*, or the south, to *Yadu*, the ancestor of *Krishna*; the north to *Anu*; the east to *Druhya*; and the west to *Turvasu*." The location indicated by our MSS. may be seen in p.p. 120 and 219; according to which, *Puru* had the chief kingdom; to *Yethu* was assigned the south-east; to *Duruvasu*, the south; to *Durukiya*, *(Druhya,)* the west; to *Anu*, the north. Unless we suppose some unintentional error, or intentional imposition by the *Pandit* of Sir W. Jones, the two statements cannot be well made to accord, without conjecturing that the two eldest and legitimate brothers, *Yethu* and *Duruvasu*, kept together: and since the descendants of the former certainly lived around *Dwaraca* and *Mat'hura*, (now *Muttra*,) *Duruvasu's* family may have settled with them there; and, on increasing, may have migrated southwards, settling first at some place called *Manalur*, and calling afterwards their new built capital *Mathurai* (now *Madura)* after the chief town of the race of *Yethu*; for both names are the same, meaning *agreeable* or *pleasant*, only Europeans have since decided, by usage, that the one shall be called *Muttra* and the other *Madura*. Should this reconciliation of two jarring statements appear possible, or probable, then *Kulasegara* might indeed be head man of the nomadic tribe descended from *Duruvasu*, at the time when, after having been located for a while in *Manalur*, they availed themselves of a new, more agreeable, and permanent, residence. An interval must necessarily be supposed to occur between *Duruvasu* and *Kulasegara*; and the names of intervening head men may well be supposed to be lost, as stated in the MS. at p. 120, while the era of *Kulasegara* might be somewhere about that in which he appears placed in the list of *Yayati's* descendants. We should have placed him higher up, but from a restraining indication, derived from the *Stalla Purana*. Nevertheless, if he had a real existence, we think a higher place assignable to him. The *Stalla Purana* fixes the coming of *Rama-chandren* to *Madura* in the reign of *Ananta-guna-Pandion*, not far remote in descent from *Kulasegara*. We should have acted contrary to the rules of induction had we disregarded this indication; at the same time, we cannot say that we give it the fullest credence. If it be accurate, then is the strongest confirmation given to the idea of a great hiatus in genealogies after *Rama*; and the list of *Pandion* kings would afford a valuable correction. We indeed do not think that all of them ought to be admitted, owing to an artificial appearance in the meaning of some

* Asiatic Researches, vol. 2.

of the names; and in the frequent repetitions of the same names: neither do we think that all ought to be rejected. The truth seems to us to be, that the obscure and gradual rise of the *Pandiya-mandalam* began from a family that had migrated thither from the north-west, who settled on the banks of a fertilizing river, and entered on cultivation; as early, by possibility, as 1500 B.C.; and in external appearance as unimportant as the contemporary family of Israel, then consisting of a few hundred souls—that a line of chiefs, or head men, continued for a considerable time afterwards on the primitive principle, when heads of families were accounted kings—that the direct line having failed, and the town being decayed, a collateral descendant, named *Vamasa-segara*, rebuilt the place, and began another dynasty, more powerful than the first; and continuing for some time, until, during the reign of *Kuna-Pandion*, religious disputes and persecution prepared the way for anarchy; so that, according to the MS. p. 120, the successors immediately following *Kuna-Pandion* do not form matter of record. Here we lose all clue for some time, until on the visit of *Arjunen* to *Mathurai*, a circumstance which seems at least well authenticated, we find a king named *Sittera-vira-bagu-Pandion* seated on the throne; and from the time of his grandson, who ruled at the beginning of the *Kali-yuga*, we see a race, chiefly at first of tributary princes, traced with some distinctness; contemporary with the latter kings of *Magadha*, and those of *Avabhriti;* not so properly the objects of our immediate attention.

On the assumption of some approach to correctness or probability in this sketch, we should infer that *Vamasa-segara-Pandion* may be fixed at about 1300 B.C., and *Pepiravahana*, the son of *Arjunen*, at about 1000 B.C. We have before intimated that the period of *Arjunen's* visit was about 1000 B.C. Even if the early date thus assigned be contested or denied, we know not how the matter can be decided either way, except by an accurate adjustment of the exact commencement * of the *Kali-yuga;* the beginning of which corresponds with the time in which *Arjunen* lived.

It may be thought, possibly, from the view thus given, that the conjecture thrown out as to the temple legend deriving its origin from the visit of *Arjunen* to *Madura*, and his marriage with the king's daughter, falls to the ground, quite unsupported. This we would neither affirm, nor yet unhesitatingly deny. At the first making of that conjecture, we had not indeed calculated times and dates so carefully as we have since at least attempted to do; but while the conjecture has so many leading circumstances to support it, and is so consistent with the magnifying and deifying tendencies of the *Bramins*, we would not entirely give it up on the the mere ground of date. There might have been kings before existing, with an image and temple; but still an event of such importance as the visit of one of the royal house of *Hastina-puri* from the north, and his marriage to a daughter of their own king, would be almost certain to lead to poetry and fable, after the lapse of a few centuries; and then, the removing the occurrence far backward, to the earliest time assigned by tradition for the rise of their royal line, would be no such difficult matter, if *Bramins* were the composers of the *Stalla Purana*, as we suppose no reasonable person would question. Still the exact state of the case, if the reader judges it worth a thought, is left to his own decision.

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* A date given in p. 33 would fix the beginning of the *Kali-yuga* at 3102 B.C., but on many grounds we are certain that this date is too early.

CHAPTER IV.—SECTION 3.

The dynasty of kings mentioned in the former part of this section are the kings of *Magadha*, which arising from an offset of the line of *Puru*, afterwards supplanted it; and at a later period conquered the territory of the senior branch also. In the latter part of the section, the kings of *Avabhriti*, or *Ougein*, are intended. We first give a list of the dynasty which succeeded the two most ancient royal lines.

Kings of Magadha (in Behar), the ancient Prasij—the capital Palibothra.

SIR W. JONES.	COLONEL WILFORD.	MANUSCRIPT.	PANDION KINGS.
Jarasandha=Yudhishtir	Jarasandha=Arjuna-Crishna	Dherma-raja=Arjunen	Peparavahana
Sahadeva	Sahadeva	Paricsidhu, Abimanya	Jeyasingha *C.Y.* 32
Marjari	Somapi	Janamejeya, &c. (as before)	
Sratasravas	Srutasrava 1200 B.C.		
Ayutayush	Ayutayu		
Niramitra	Niramitra	It seems probable that the kingdom of *Hastina-puri* never recovered the shock of the great war, but went on some time decaying into insignificance, the race of kings becoming at length extinct; while the kingdom founded in *Behar* about 500 years before *Jarasandha* by *Sudharma*, a son of *Curu*, increased, and gradually assumed the ascendency; especially as the power and kingdom of *Krishna* were annihilated, not long after his having cruelly effected the murder of *Jarasandha*.	Twelve kings down to the one specified below, according to the list before given.
Sunacshatra	Sucshatra 1100		
Vrihetsena	Vrahatcarma		
Carmajit	Senajita		
Srutanjaya	Srutanjaya		
Vipra	Vipra 1000		
Suchi	Suchi		
Cshema	Cshemya		
Suvrata	Suvrata		
Dhermasutra	Dharma 900		
Srama	Susrama		
Drid'hasena	Dratsena		
Sumati	Sumati 800		
Subala	Suvala	There having been two kings named *Ribunjeya*, one of *Hastina-puri* and one of *Behar*, any parallel is uncertain, but the following is supposed to be the true one.	Ananta-irutheya *C.Y.* 663
Sunita	Sunita		
Satyajit	Satyagita		Soren conquest
Puranjaya	Visvajita 700		
	Ripunjaya	Ribunjeyan	=Parakirama Soren
Pradyota	Pradhyota	Pradhyothanen	
Palaca	Palaca	Palakan	Kulottunga
Visac'hayupa	Vishachayupa	Visalabuban	
Rajaca	Rajaca	Saniken	
Nandiverdhana	Nandivardhana	Nandiverthana	Panjala
5 reigns, 138 years		5 reigns, 68 years	
Sisunaga	Sisunaga 600	Sisunapen	
Cacaverna	Cacavarna	Kokarnen	

SIR W. JONES.	COLONEL WILFORD.	MANUSCRIPT.	PANDION KINGS.
Cshemadherma	Cshemadharma	Jemadherma	*C.Y.* 798
Cshetrajnya	Cshatragnya	Sattirayotchu	Loga-retshaga
Vidhisara	Vidhisara 500	Vithisaren	
Ajatasatru	Jatasatru	Asathusathuru	
Darbhaca	Janaca 400	Terpaken	Re-conquest
Arjaya	Ajaya	Sothanen	Years.
Nandiverdhana	Nandiverdhana	Nandiverthana	Devigamanokiren 60
Mahanandi	Mahanandi	Mahananden	*C.Y.* 858
10 reigns, 360 years		10 reigns 128 years	
Nanda	Sumalya 300	Nanden—Samaliyan	Jeyapunja-Pandion 18
Chandragupta	Chandragupta called *Sandro-cuptos* by Athenæus; and *Sandrocottos* by the rest of the historians of Alexander.	Santirakutten B.C. 320	
Varisara			
Asocaverdhana		An obscurity and slight error here appears to occur in the MS., which being self-contradictory, must be interpreted according to the list of ten kings in the parallel column. The reading probably should be, "From *Samaliyan* the son of *Nanden*, down to the last of *Santirakutten's* descendants, there were ten kings."	Pararajakesari 53
Susyasas			
Desarat'ha			Calingamartana 45
Sangata			
Salisuca	The kings of this line who were antecedent to *Jarasandha*, are according to Col. Wilford the following.		
Somasarman			Rajapushana 52
Satadhanwas			
Vrihadrat'ha	Curu		Devapushana 67
10 reigns, 137 years		10 kings, 117 years.	
Sunga kings. His throne was assumed by *Pushpamitra*, his general, and 10 reigns occurred down to *Devabhuti*, occupying 112 years.	Jahnu==Sudhanu	*Pushiyamittren*, the king's general, having killed the king, caused himself to be crowned, and from his son *Akinimittren* down to *Deva-bubathi* 10 kings reigned 110 years. Altogether 78 kings ruled 1179 years, that is including the 42 kings of the *Kshetriya* caste mentioned in Sect. 2.	
	Suhotra		Rajakulottuma 80
	Chyavana		*C.Y.* 1183
Canna kings. *Devabhuti* was killed by his minister *Vasudeva*, and after him *Bhumitra*, *Narayana*, and *Susarman* reigned; in all 4 reigns, occupying 345 years.	Critadha		
	Visruta		
	Uparichara	*Vicramarken* is (erroneously) called the seventy-ninth, leaving out the *Sunga*, *Canna*, and *Andhra* kings; but to make up the chasm *Vicramarken* is said to have ruled 2,000 years.	
	Vrahadratha		
	Cushagra		
	Vrashabha		
Andhra kings. A *Sudra* of the *Andhra* family murdered *Susarman*, and from *Balin* down to *Chandrabija* 21 kings reigned 456 years.	Pushpavana		
	Satyajita		
	Urja		
	Sambhava		
Magadha kingdom not heard of afterwards.	Arjuna==Jarasandha		

The rise of the *Magadha* kingdom, by a gradual increase of power and consequence, until it finally supplanted the two preceding monarchies, has already been adverted to. It so happens that this Indian kingdom has attracted more of the attention of the learned than any other, from the circumstances of some of its kings having been cotemporary with Alexander the Great, and its capital having been visited by Megasthenes, the ambassador of Seleucus, successor to Alexander in his Syrian dominions. This visit, which was to *Sandrocottos*, or *Chandragupta*, and to *Paibothra* his capital, connected in some measure eastern and western history; while there is reason to believe that many points of geography in that part of India were attempted to be determined by Ptolemy on the authority of Megasthenes alone. To ascertain the exact site of *Palibothra* has been a problem variously solved. We find the able historian and elegant writer, Dr. Robertson, contending for *Allahabad*; because Strabo says that *Palibothra* was situated at the junction of the *Ganges*, with another river, and Arrian marks the locality as at the junction of the *Ganges* and *Erranaboas*, describing the last as less than the *Ganges* or *Indus*, but greater than any other river; because this last remark only suits the *Jumna*, while *Allahabad* is situated on the point of junction of those two rivers; because its ancient name is *Praeg*, and the people of the district are called *Praegi*, which bears a near resemblance to *Prasij*, the ancient (Grecian) appellation of the kingdom, of which *Palibothra* was the capital; because, on the testimony of the *Ayeen Akberry*, the territory around *Allahabad* is deemed holy ground, many objects of veneration exist, and it is visited by an immense number of pilgrims. Hence Dr. Robertson concludes *Allahabad* to be a place of great antiquity, and in the same situation with *Palibothra*.

But if another point can be found to which the descriptions of Strabo and Arrian will apply, that inference is nullified. As to the term *Praegi*, the authority cited being P. Tiessenthaler chez Bernouilli, we are to read it according to French orthography, by which the pronunciation is much the same as *Praji*, or *Prachi*, a general epithet denoting the people of the east; while the great veneration felt for the locality of *Allahabad* may arise, in part from the fact that every confluence of rivers is deemed holy ground, especially of such rivers as the *Jumna* and *Ganges;* in part from antiquity, as to its temple and other remains; but also from its being, as we suspect, none other than the ancient *Indracaprest'ha*, the capital of the five *Pandavas*, at the time when an attempt was made amicably to divide the kingdom of *Hastina-puri*, so as to retain the larger portion for *Duryodhen*, the son of *Tirudaracshasu*, and to give to the children of *Pandu*, the secondary king, a secondary domain, with this town at its head. Now, since this new city was said to be built under the directions of *Krishna* himself, supposed to be an *avatara* of the deity, and was connected with persons made so well known and so illustrious by the great poem of the *Mahabharata*, we have sufficient reasons for the veneration in which it is held. The idea is confirmed by the site answering very tolerably, when compared with Delhi, near the ancient *Hastina-puri*. On the whole, we conjecture, that the origin of the ancient town (since called *Allahabad* by the emperor *Akber*) was more remote than that of the one known by the Greeks as *Palibothra;* and that, by natives at least, the former would be regarded with greater veneration.

We have next therefore to advert to the opinion of Major Rennell, fixing on the modern Patna as the locality of *Palibothra;* being guided by some traditions as to the word,

Pataliputra, by the junction of the *Sone* with the *Ganges* at or near that city, and by Pliny's Itinerary, or Table of Distances.* The probability is, that this opinion is near the truth, though not precisely accurate. A short extract from Sir W. Jones' Tenth Anniversary Discourse will carry us on towards a more decisive approximation. He says, "To fix the "situation of that *Palibothra* (for there may have been several of the name), which was "visited and described by Megasthenes had always appeared a very difficult problem; for, "though it could not have been *Prayaga*, where no ancient metropolis ever stood, nor "*Canyacubja*, which has no epithet at all resembling the word used by the Greeks, nor "*Gaur*, otherwise called *Lacshmanavati*, which all know to be a town comparatively "modern, yet we could not confidently decide that it was *Pataliputra*, though names and "most circumstances nearly correspond, because that renowned capital extended from the "confluence of the *Sone* and the *Ganges* to the site of *Patna*, while *Palibothra* stood at "the junction of the *Ganges* and *Erannoboas*, which the accurate M. D'Anville had "pronounced to be the *Yamuna:* but this only difficulty was removed, when I found in a "classical Sanscrit book, near two thousand years old, that *Hiranyabahu*, or *golden-armed*, "which the Greeks changed into *Erannoboas*, or the river *with a lovely murmur*, was in "fact another name for the *Sone* itself, though Megasthenes, from ignorance or inatten-"tion, has named them separately. This discovery led to another of greater moment; "for *Chandragupta*, who, from a military adventurer, became, like *Sandracottus*, the "sovereign of upper Hindustan, actually fixed the seat of his empire at *Pataliputra*, "where he received ambassadors from foreign princes, and was no other than that very "*Sandracottus*, who concluded a treaty with *Seleucus Nicator;* so that we have solved "another problem, to which we before alluded, and may in round numbers consider the "twelve and three hundredth years before Christ as two certain epochs between *Rama*, who "conquered *Silan* a few centuries after the flood, and *Vicramaditya*, who died at *Ujjayini* "fifty-seven years before the beginning of our era."

The three hundredth year here alluded to, denotes the era of Seleucus; and the twelve hundredth, the time of the war of the *Pandavas*, fixed at that date by the astronomical work of *Parasara*, as noted by Sir W. Jones in a previous page of his discourse. The observations of Colonel Wilford, in the fifth volume of the Asiatic Researches, appear to us to be conclusive; and we say it with peculiar pleasure. He differs indeed a little from Sir W. Jones about the epithet *Hiranyabahu*, a matter of inferior importance, and also as to the precise site, minutely stated, of *Palibothra;* but both agree sufficiently well with Megasthenes: and it appears, on the whole, that not *Patna*, but *Raj-mehal*, thirty miles from *Patna*, is the ancient *Raj-griha*, or capital of the *Prachi*, or *Prasij*, though only a suburb remains; the site of the ancient town being washed away by the change of current of the river *Ganges*. Colonel Wilford considers also that *Pataliputra* is not pure Sanscrit, but a more modern corruption in a spoken dialect. Either it, however, or some word very like it, must have been commonly used in the time of Megasthenes, or he would not have written so near a resemblance to it as *Palibothra*. It also appears that the town was really called after *Balabadra*, the eldest brother of *Krishna*. And thus, on the whole, it would seem that the ancient capital of the *Prasij* was not very far distant from the site of the modern *Patna*, and that the central portion of the kingdom, by consequence, was the modern province of *Bahar*.

Though Sir W. Jones declares equivocally against the modern city of *Gaur*, and most probably correctly, as to its having been the metropolis of *Magadha;* yet its extensive ruins, still remaining, point it out as once the seat, either of extensive commerce or extensive power. Being much in the same state with the remains of *Bisnagur*, it may have been of co-eval power and splendor; consequently belonging to details of modern history, possibly not preserved. It seems, however, under the name of *Coryagazus*, to have been known to Ptolemy as situated near *Palibothra*. Colonel Wilford tells us that the word is derived from *Gauri-goschi*, or the wilderness of *Parvati:* and it might have been at first only a sort of villa to the metropolis.

In our leading Manuscript, *Ribunjeyen* is said to have been killed by *Muniken* his minister. Sir W. Jones calls him *Sunaca*. The son of the minister ascended the throne, thus altering the ancient line of succession. From this *Pradyota* downwards, we meet with only names of sovereigns, without recorded actions, until *Nanda*, the son of *Mahanandi*. This *Nanda* reigned long, and had eight sons, who seem to have had co-ordinate, but limited, jurisdiction. It was in his time that Alexander the Great invaded India. *Sandrocottos*, or *Chandragupta*, was then merely a slighted illegitimate child, by *Mura*, a *Sudra* woman. He is said to have been in the camp of Alexander, and to have told that hero, that the conquest of the *Prasij* would be easy, as their monarch was hated by his subjects. He might have been intriguing with the Macedonian, in the Indian manner. Alexander however was prevented by his soldiers from penetrating so far into India as he himself desired: hence, possibly, the intrigues of *Chandragupta* for the future sovereignty of *Magadha* failed for that time. But a question we would wish to elucidate is, whether *Porus* and *Taxiles*, with the first of whom Alexander fought, and both of whom he won over to his interests, were independent monarchs of the two most ancient races; or petty *rajahs*, of whom several appear then to have existed; or whether they were generals, or sons of *Nanda*. There exist strong probabilities in favor of the extinction of the two most ancient races before the incursion of Alexander. The name *Porus*, which, without hesitation, we reduce to the Indian *Puru*, alone seems to yield a ground of inference as to his having been a remnant of the royal house of *Hastina-puri*, or boasted family of *Puru*. It might have been a proper name, it might have been a titular one; *the Puru*, equivalent to *the Cæsar*, or to *the son of Philip*. In such case *Taxiles* would be inferred to be of the other line of *Ayodhya*. We cannot however but think that both those kingdoms were long before decayed; and that every remnant was divided among many princes, or had been finally subdued by *Nanda*, who, in our Manuscript, is said to have assembled many forces, and to have conquered many countries; and by Colonel Wilford is stated to have subdued the whole of the *Prachi;* by which expression we infer is denoted, not his own subjects, but the whole of the east generally, including every immediately neighbouring king or country. That this *Nanda* was a warrior and conqueror of renown, seems apparent from its being stated in the Supplementary Manuscript, that *Jeyapunja-Pandion* went to him, and even held the Southern *Pandion* kingdom of him as a tributary.

Should these premises be well founded, we should be disposed very strongly to infer that Alexander never came into contact with the full power of the then existing Indian empire: it might indeed have fallen before him, but the experiment seems not to have been made;

and we believe the account of his conquests to be magnified, not so much by his immediate historians, whose accounts will not contradict our inference, as by later writers, by whom the Indian kings have been made of more than their real consequence. It has been customary for Indian emperors to depute their sons to rule over distant and subordinate provinces; and *Porus* and *Taxiles*, may in reality have been no more than subordinate *rajahs*, or viceroys under the great empire of *Magadha*, then filling the whole extent, as presumed, of Hindustan; with influence beyond. The accounts which we have of the preparations made to withstand Alexander in the event of his having attacked the heart of the empire,* would seem to give countenance to such an opinion.

Nanda is fabled, after a long reign, to have died, and his body to have been reanimated by an inferior † soul; after which he appeared not like the same able and generous monarch, but equally stupid and cruel. Under this account some meaning must be concealed. If, in the person of his viceroy at a distance, he had received a severe and humiliating check from the Macedonian conqueror; accompanied with the necessity of submission and tribute, in order to stem and divert the approaching torrent, which might sweep away his dominions as it had those of Darius, of which conquest *Nanda* would not be left in ignorance; then it is fairly possible, that this hitherto invincible subjugator of all around would be thought by his ministers and people to have lost his ability; he might have fallen sick with vexation, and arisen from his couch thenceforward irascible and vindictive; and have given way to those passions in which the imbecility of age has, in other countries, manifested itself amidst the possession of irresponsible power. We will carry our conjectures no further; but simply note that he was at length killed and thrown into a well by his minister, called *Chanacya*, but also named *Vatsayana* and *Cotilya* in the *Vishnu-purana;* which name *Cotilya* is the same with the *Kaudilyar* of our leading Manuscript. *Samalya*, the legitimate son of *Nanda*, by his wife *Retnadati*, was placed, it is said, on the throne. But his anxiety to discover the fate of his father, ultimately brought forth an accusation against *Cotilya*, and the remains of the murdered monarch being found in the well, as indicated, confirmed the charge: as a consequence, *Cotilya*, with his family, were confined in a dungeon, wherein all but one son perished; who, in a manner singular enough, if the account be accurate, was afterwards taken by *Samalya* for his minister. The young man, breathing revenge, procured him to be dethroned, by means of the malediction of an anchoret, concurring with popular delusion, and aided by the hardihood manifested by *Chandragupta*, who now avowed pretensions probably long concealed, and being patronised by the minister, gained the crown. He was the illegitimate son of *Nanda*, by *Mura*, a *Sudra* woman, and hence the dynasty, of which he stands at the head, has been termed that of *Maurya* kings. It is

* "The king of the *Prasij* was prepared on the banks of the *Ganges* to oppose the Macedonians, with an army of twenty thousand cavalry, two thousand armed chariots, and a great number of elephants." Dr. Robertson.—Hist. Disq. 4to. p. 20. who adduces as his authority, Diod. Sicul. lib. 17, p. 232. The account which he gives from Arrian, as to the territory bestowed by Alexander on *Porus*, very well accords with the uniform character of an Indian viceroy; ever ready to abandon an old master for a new one, if thereby he may promote his own personal advantage.

† Said by Colonel Wilford to be that of an inferior king, chased away by Alexander, and taking refuge in the dominions of *Nanda*. As. Res. vol. 9, art. 2. We may note that *Mœris* was such a fugitive king. Q. Curt. l. 9, c. 8.

needful to premise, before proceeding, that the authority for what relates to *Samalya* is taken from an Indian historical drama, entitled "*Mudra-Racshasa*," in which there is reason to apprehend poetical embellishment. Other accounts make the minister *Chanacya*, or *Cotilya*, and not his son, to have been the instrument of placing *Chandragupta* on the throne, and that immediately after the death of *Nanda*.

Chandragupta used wise and vigilant means to secure the sovereignty; that is with regard to the conciliation of those who were shocked at his unnatural conduct and guilty ambition. Punishment however followed him from another quarter, inasmuch as Seleucus, who succeeded Alexander in upper Asia, according to some authorities, anticipated a premeditated attack by *Chandragupta*, by first attacking him, and carrying a victorious army, as has been asserted, even to the mouths of the *Ganges*. Such is the statement of Pliny, according to Dr. Robertson. Recalled from his course of conquest by the necessity of opposing Antigonus, he formed a treaty with *Sandrocottus* (or *Chandragupta*), and afterwards deputed Megasthenes, who had been an officer under Alexander, in order to cultivate and maintain a friendly intercourse* with the Indian monarch. Colonel Wilford, on the contrary, states that *Chandragupta* captured the Indian dominions of Alexander, and that Seleucus, coming to recover them, was intimidated by the preparations of *Chandragupta*; sent Megasthenes to make a treaty of peace with him; and went to meet Antigonus; first giving the Indian monarch one of his daughters in marriage.†

It is difficult to fix on any successor of *Chandragupta*, as the one meant by the name *Allitrochidas*, to whom Daimachus was also sent as ambassador from Syria. And with regard to the incursion of Antiochus into India, about two hundred years after that of Seleucus, and his treaty with a king named *Sophagasenus*,‡ it is most likely that this transaction did not relate to the *Magadha* country, but to some one nearer the *Indus*.

We do not enter into any particular discussions concerning the succeeding dynasties of *Sunga*, *Canna*, and *Andhra* kings. Of these, the *Andhra* dynasty seems to have been the most distinguished. Colonel Wilford has inserted in the ninth volume of the Asiatic Researches some particulars concerning them, together with a tabular list, to which reference, if needful may be made. It would appear that *Gaur* went on increasing in splendor and importance, supplanting at length the more ancient *Magadha* kingdom; and continuing for many centuries after the power and consequence of the latter had passed away; but only to yield in its turn a similar lesson as to the transitory nature of worldly greatness; for of *Gaur* nothing remains in the present day but mouldering ruins.

The *Magadha* kingdom is, however, remarkable for being the holy land of the *Baudhists*; if not the birth place of their prophet. The Ceylon era, dated from the death of *Buddha*, would fix that event 542 B.C., corresponding with the period of the pure *Magadha* dynasty. The language which was spoken in that country, as already noted, is the sacred language of the Birmese, Siamese, and Cingalese. The era of *Buddha's* appearance has been considered to be of importance; and the indication of date here afforded, harmonises much better with all the inductions which we have been led to form, than the fixing his appearance 2100 B.C., or even 1027 B.C., according to the rectified conclusion of Sir W. Jones.

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* Historical Disquisition, p. 30. † Asiatic Researches, vol. 9. ‡ Historical Disquisition, p. 199.

Kings of Avabhriti, supposed to be Malwa and Gujerat—the capital Ujayin, now called Ougein.

SIR W. JONES.	MANUSCRIPTS.	PANDION KINGS IN THE SUPPLEMENTARY MANUSCRIPT.
Seven dynasties, consisting of seventy-six princes, are said to have reigned 1399 years, in *Avabhriti*, a town of the *dacshin*, or south	Vicramarken 2000 years	During one hundred years of Vicramarken there was no king. Deva-pushana-Pandion was his viceroy. Twenty-five kings (names not specified) down to Raja-sartula-Pandion
[Era of Vicramaditya B.C. 56 years	Salivahana, 96 years The common era of *Salivahana-Sagartam* begins 77 A. D.	Salivahana, to whom is attributed 990 years
The names of the seven dynasties, or of the families which established them, are:—	Boja-rajah 100 years	Boja-rajah, 100 years
Abhira	Abiral	Raja-pushana, Deva-pushana, and Kula-pushana, ruled conjointly 40 years
	Seven kings	
Gardabhin	Kertapiyal—ten kings	Interregnum of 40 years
Canca	Buvathiyal—sixteen kings	Abiral
Yavana	Yevanal—eight kings	Kertapiyal
Turushcara	Kural—fourteen kings	Yevanal, and other kings; Driven away by
Bhurunda	Maruntiral—thirteen kings	Soma-suntira-Pandion, who reigned 20 years
Maula	Mavunal—eleven kings	
	One hundred and sixty kings (including the seventy-nine before mentioned) ruled 3925 years: being subject to correction as to the alleged 2000 years of Vicramarken	

Whatever may have been the later condition of the *Magadha* kingdom, and of *Gaur* with its annexed territory, of which last, in particular, some faint vestiges do occasionally appear; yet all seem eclipsed to the view of native authorities by the superior brilliancy of the times and character of *Vicramaditya*; or *Vicramarken*, as he is commonly called in the south of India. Of the rise and advance of the kingdom of *Ougein*, which we infer must be that of *Avabhriti*, though the name is not commonly used, we have no details before the era of *Vicramaditya*. But of him, amidst many and contradictory details, the greatest difficulty is to select with discretion. Sir W. Jones, it seems, had heard of a book at *Benares* containing an account of his life; but could not meet with it, or get a copy. Major Mackenzie however sent a book, called *Vicrama-charitra*, to Captain Wilford;* whence, in connexion with other documents, an account was made out by that learned inquirer, creditable to his laborious investigation; but leaving, from its confused character, very little satisfaction in the mind of the reader. Portions of the above-mentioned book, or *Sarittiram*, in Tamil of

* Asiatic Researches, vol. 9.

an ordinary kind, have been seen by us; but most of such copies are corrupted. There exists, however, a college printed Telugu book, by *Ravipati-gurumurti*, demanding some particular attention. The writer says he collated many manuscripts, translated in part from the Sanscrit, and wrote in part from traditionary accounts; and though all the wildness of fable remains, yet we may perhaps, with propriety, consider its contents as a tolerably accurate representation of native opinions respecting *Vicramaditya* and his conqueror; which may be of so much the greater consequence owing to the mist of perplexity and obscurity in which the ingenuity of Colonel Wilford, and his reckless love of hypothesis, have involved them. According to the collated and digested narrative by *Ravipati-gurumurti*, the father of *Vicramarken* was a *Bramin*, named *Chandra-sarma*, fourth son of *Vishnu-sarma*, who lived in the *agraram* (or *Bramin* street) of *Vedanarrayana-puram*. The education of this fourth son was neglected, and he left home secretly, being dissatisfied with servile occupations. Adventures of the marvellous and fabulous kind occurred, issuing in his marriage with the daughter of *Duvaja-Kirti*, king of *Uchini* (as it is spelled in Telugu). From this union *Vicramaditya* was born; and he had a brother (by another wife of the *Bramin*) named *Batti*. In due time *Vicramaditya* was crowned; and *Batti* became his minister of state. *Vicramaditya* performed a severe penance in honor of the goddess *Kalika-devi*, or *Kali*, (a name or form of *Parvati*, as the consort of the Destroyer). This terrific goddess, being propitiated, appeared and told him that he should be invulnerable to all enemies save one; should reign a thousand years; and that his death would arise from one preternaturally borne by his mother, longer than the usual period of gestation. *Vicramaditya*, overjoyed at the prospective length of his reign, announced the circumstance to *Batti*, who sagaciously observed that he would double the period; and on an explanation being asked, said, that he would advise his reigning by periods of six months each time, and retiring for the like periods into the wilderness to do penance, whereby the period of his life would in reality be doubled, inasmuch as the word of the goddess could not be broken, and he must reign a thousand years. This veracious arrangement, it seems, was adopted; and the hero was a king and an anchoret by turns.

One day a religious devotee (or *Sanniyasi*) brought to the king a fruit, and the latter gave it to his minister to put it by. The like present was daily repeated, with the like result; when, on one occasion, the king threw the fruit to his favorite monkey, and the animal biting it immediately, jewels of great value dropped on the floor. These were gathered; and, on examination, all the fruits stored up were found to contain inestimable jewels. When the religious man next came, the king inquired how this circumstance had occurred; and the sage replied that these fruits were obtained by his own long and meritorious penance; that he valued them not, but was desirous of purchasing thereby the king's assistance in a case wherein the monarch only could help him. By the *Sanniyasi's* request, a private interview was granted, to take place at a particular spot, within fifteen days; and the king was specially requested to come alone and armed. *Vicramaditya* was true to the appointment, when the *Sanniyasi* told him, that attached to a certain temple of *Kali*, there was a *Vedalam*, doing service, being in reality an evil spirit inhabiting a human form; that this *Vedalam* was inimical to his (the *Sanniyasi's*) interests, but might be seized by *Vicramaditya*, and then

made the *Sanniyasi's* slave; after which, nothing in the visible heavens, in the earth, or inferior regions would be impossible to be effected. The king was further told where he might find this being, which he was to bind and lay on his shoulders, carefully avoiding to speak, however urged by the *Vedalam;* for if he spoke, his power over the being would depart, and it would escape from him. *Vicramaditya* followed his instructions, and as he was bringing the *Vedalam* along, the latter said he would propose some difficult questions, and if *Vicramaditya* knew how to answer, and yet did not, he should lose his head for his obstinacy. The *Vedalam* then gave a short narrative, ending with a captious difficulty to be solved, arising out of it; *Vicramaditya*, fearing the penalty, solved it, and the creature left him. The work was now to be done over again, and was repeated twenty-five times, producing tales, silly, impure, or mischievous; and with the like result, except in the last instance, when the difficulty being utterly incapable of solution, *Vicramaditya* could not answer, and continued silent. The *Vedalam* is represented as pleased at posing the wise king at last; and it then went on to tell the monarch to beware of the *Sanniyasi*, who had a design on his life and kingdom; and once getting the *Vedalam* in his power, would then, on plea of a sacrifice to *Kali*, contrive by stratagem to cut off the king's head before the shrine, and usurp the kingdom; but that by following the *Vedalam's* directions the stratagem might be retorted on the contriver. Accordingly the *Sanniyasi* did propose a sacrifice to the goddess; and requesting the king to bow his head before the shrine, the latter pretended ignorance of the exact mode, begging the *Sanniyasi* to show him how, which the *good* man did, not supposing his design explored; but, on bowing his head, *Vicramaditya* instantly severed it from his body at a blow, and presented it to the goddess; who, gratified by this present, gave the *Vedalam* to the monarch to be his servant; and thenceforward nothing was too difficult to be accomplished.

In the midst of *Vicramaditya's* splendor and successes, it so happened that a dispute arose in the court of *Indra*, as to the relative merits of *Rembha* and *Uruvasi*, two female dancers. When no one in the court of the so-called king of heaven could solve the doubt, it was proposed to send to earth, to bring thence *Vicramaditya*, whose skill in solving difficulties was become proverbial. *Vicramaditya* gave judgment in favor of *Uruvasi;* and *Indra*, pleased with his skill, bestowed on him a throne, having thirty-two images on the steps; and sent him down to earth on a celestial car. In a fortunate hour, duly chosen, *Vicramaditya* took his seat on this fabulously celestial throne.

After a long and unusually splendid reign, *Vicramaditya* perceived weighty tokens of ill, of that description on which natives lay great stress. He inferred that his death might be near; and recollecting the promise of *Kali*, he called his trusty *Vedalam*, and bid him go and seek every where to ascertain if there existed a child whom his mother had borne a longer period than usual. The messenger went from town to town, and from village to village, until at last he came to *Pratishta-puram:* he there saw the child, as supposed, of a potter, with a number of clay images before it, of elephants, horses, and soldiers, set in order of battle; to which the child, as a general in chief, was giving the word of command. The *Vedalam* discerning something peculiar in this spectacle, made inquiries of the village people, and was told that the child belonged to the potter's daughter, as was supposed by a *Nagendra*, or serpent; and that she had borne it more than twelve months before birth; that

the potter made it clay images, leaving it to do just as it pleased; and that no one interfered from a superstitious dread of the offspring of a *Nagendra*. The *Vedalam* now returned with all speed to the court of *Vicramaditya*, to inform him that the dreaded child was found; and the monarch, being alarmed, thought it would be best to crush the child while young. He accordingly set out with an army, and challenged the child, named *Salivahana*, to battle. But just before the *Nagendra* had come, and communicated to the child a *mantra*, or charm, by means of which all its desires would be accomplished. By the power of this *mantra*, *Salivahana* transformed all his clay images into elephants, horses, and men; and setting out at their head gave *Vicramaditya* battle; when, as there was a supernatural power in the army of *Salivahana*, and only a human power in the troops of *Vicramaditya*, the latter were all slain; and *Salivahana*, approaching to *Vicramaditya*, struck off his head, with such force that it flew even to *Ougein*, where it was picked up, and committed to the funeral pile with all solemnity.

The queen of *Vicramaditya* was shortly after delivered of a son; and on his coming of age, he was about to be formally installed on the statue-supported throne; when a celestial voice was heard, forbidding him to ascend, seeing that he had not been born during his father's lifetime. A consultation being held, as the result of this prohibition, it was resolved to provide another throne, and to bury that which belonged to *Vicramaditya*.

In the lapse of time, the field wherein the throne was concealed became the property of a *Bramin*, who cultivated *Cholam*, *(holcus Saccharatus)*; and, when standing on a temporary scaffold to scare away birds from the grain, he was accustomed to call to travellers passing by, asking why they looked famished, when there was abundance of grain at their service; bidding them help themselves, and adding, that he would come down and serve them. But no sooner had he come off the scaffold, than he began to scold the people, asking what they meant by stealing his grain. This behaviour was so constantly repeated, that accounts of it circulated through the country, and came at length to the ears of *Boja-rajah*, who then was ruling in *Dara-puram*. He resolved to go along with his state advisers to make trial of the circumstance; and passing the field, disguised as ordinary travellers, they were addressed just in the same way, by the first seemingly courteous, and then incensed, *Bramin*. The king asked one of his ministers what this could mean: who replied, that in his opinion there was something wonderful concealed under the scaffold; and that its influence altered the *Bramin's* natural disposition, which returned on his coming to different ground. *Boja-rajah* now proposed to the *Bramin* to purchase the field, and after some difficulties, the purchase was settled. The spot under the scaffold was dug up; and the throne of *Vicramaditya* was discovered. It was taken to *Dara-puram*, to the great joy of *Boja-rajah*; and his minister is here represented as availing himself of his favorable disposition to introduce a long and silly tale, the moral of which is, that if kings always follow the advice of their ministers, they will do well; and if otherwise, will suffer harm.

A propitious hour being selected, *Boja-rajah* assayed to ascend the throne, but was audibly forbidden by the first of the statues, and an instance of the very great liberality of *Vicramaditya* to men of learning being narrated by the statue, it tells him that until he has equalled *Vicramaditya* in this respect he cannot be seated on his throne. The fortunate

time being thus occupied, the matter is deferred to another day, when the like occurrence takes place, till all the thirty-two images have severally narrated the illustrious deeds of *Vicramaditya;* many of the circumstances being excessively puerile, and others, monstrously ridiculous. As the last of the statues had finished its tale, and the fortunate hour was gone by, *Boja-rajah* looked on to see what wonder would follow, when suddenly the thirty-two images became animated, and appeared as females. They addressed the king, and told him that they were originally attendants on *Parvati*, in *Kailasa;* and that one day when *Siva* danced, they could not help laughing, at which *Parvati* was incensed, and she condemned them to become statues in *Indra's* throne. On their supplicating her for mitigation of punishment, she said, that after some time the throne would be given to *Vicramaditya;* would be buried; and subsequently come into the possession of *Boja-rajah*, to whom it would be their duty, from their own observation, to narrate the illustrious actions of *Vicramaditya*, and this duty being performed, they would then be restored to their own proper form. Saying this, they disappeared; and the throne also vanished. "The end," says the book, (in words almost wholly Sanscrit,) "of the tale of the thirty-two statues;" and thus terminates the history of the life and actions of *Vicramaditya*, as collated, digested, and recorded, by *Ravipati-gurumurti*.*

We may note, in addition, that some traditionary accounts make *Salivahana* to be the son of a *Bramin;* and others narrate that his army, after the defeat of *Vicramaditya*, on passing through the river *Nerbuddah*, dissolved in the water, as being made of clay. Nothing further is particularly mentioned of *Salivahana*, that we have been able from our own sources of information to discover.

We shall now claim permission to draw our own inferences from the narrative briefly abstracted. We deem it possible that the king of *Ujayin* may have bestowed his daughter in marriage on a *Bramin*, in consequence of wanting male offspring. It is possible that, under the influence of his father's instructions, *Vicramaditya* may have been half-king, half-devotee. The worship of the sanguinary goddess *Kali*, (now so prevalent in the northern provinces of Hindustan proper,) appears to have been firmly established at that time in *Gujerat* and *Malwa*. The contrivance of *Batti*, though tolerably ingenious as a pun, we discard from serious history. The remaining thousand years, we lessen by cutting off the poetical cypher on the right, and consider the years of *Vicramaditya's* reign to be the same with the years of his life, a mode of reckoning not unfrequent with Hindus; and since every source of induction would give to *Vicramaditya* unusual length of days, we may even consider the hundred years as his reign, properly speaking; seeing that the difference between the eras of *Vicramaditya* and *Salivahana* is, by one reckoning 145 years, and by another reckoning 135 years. The era of *Vicramaditya* we presume to be computed from his birth, and that of *Salivahana*, from his defeat of the former; though if counted from his birth also, the difference is immaterial, *Salivahana* being represented as an infant of some four or five years

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* We believe that this tale, or one on the same topic, was translated by R. A. Clarke, Esq. late of the Madras Civil Service, and printed in the Transactions of the Royal Asiatic Society, under the title of *Vedala Cadai*. We once caught only a glance at it in the rooms of the Literary Society; but our own abstract has been entirely made from the work in Telugu.

of age. The account of the *Sanniyasi* and *Vedalam* we regard as mere poetical embellishment, the original Sanscrit work being a poem; and the object is to account for the extraordinary talents and success of *Vicramaditya.* We learn from Ferishta's history of the Deccan, that *Vicramaditya* (or *Bikramajit*, according to the Persian orthography) was conquered by Sapores, king of Persia: not, as we infer from contemporary dates, the Sapores who took prisoner Valerius, emperor of Rome, but his predecessor, the second* of the *Sassanian* dynasty. This plain historical fact gives us at once a simple and sufficient clue to the whole of the fables connected with *Salivahana.* That he is represented as of supernatural birth, a child merely, commanding an army made up of animated clay figures, and that we hear nothing of him as a reigning sovereign in India; all becomes intelligibly resolvable into national pride, and a dislike of narrating unpalatable truth without disguise; while, in a poem intended to magnify the deeds of *Vicramaditya*, to represent him as yielding only to supernatural power, and to the decrees of fate, as announced by *Kali* the destroying goddess, is all just as might be expected. The visit of *Vicramaditya* to the paradise of *Indren* is mere poetical machinery; and a copy possibly of a similar circumstance recorded, in the *Baratham*, of *Arjunen.* In the account of *Vicramaditya's* throne, there is nothing that we perceive unusual to Hindu invention; though if any thing foreign in idea be borrowed, we would infer it to have come through a Persian medium; but we think it purely native.

We infer, also, that the burying of the throne of *Vicramaditya*, and the impediment to the succession of his son, were alike occasioned by the foreign conqueror. We suspect *Dara-puram* to have been a town founded by the Persians; *Dara*, or, as we have it, *Darius*, being a frequent name of Persian monarchs. After the Persian rule had departed, a descendant possibly of *Vicramaditya*, named *Boja*, (the *Bas-deo* of Ferishta,) might have reigned in this town, as his capital; and might have been guided by tradition, known to his minister of state, so as to recover the ancient throne itself, as well as a portion of the power of which it was the emblem. All beyond is fable. We conclude that *Boja* flourished in or about the third century of the Christian era. The commencement of the era of *Salivahana* corresponds with A. D. 77 and 78; and the beginning of the era of *Vicramaditya* is 58 B. C. by one account, and 48 B. C. by another. It follows, that *Vicramaditya* was contemporary with Julius Cæsar, with Herod the Great, and with Augustus; while *Salivahana* was contemporary with Vespasian.

Such is our view of all circumstances connected with *Vicramaditya* and *Salivahana.* The locality is fixed to the neighbourhood of *Ougein*, and must not be altered; at least by mere fancy. An event of sufficient consequence to account for what is said of *Salivahana* is pointed out. The reader may compare the whole, if he pleases, with the strange medley of times and places, persons and circumstances, provided by Colonel Wilford; and, with regret we add, unhappily printed in the tenth volume of the Asiatic Researches.

There are some things in his statements about *Salivahana*, which it has been impossible

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* *Shapour*, the son of *Ardeshir*, his surname was *Tirdeh*; he reigned thirty-one years. Of his works are, *Koureh-Shapour*, in *Fars*; *Nishapour*, in *Khorassan*; *Shad-i-Shapour*, in *Cosvin*; and *Jondi-i-Shapour*, in *Khusistan.* Ouseley's *Tarikh Jehan Ara*, p. 43. The other *Shapour*, the eighth of the dynasty, reigned seventy-two years; and built *Toureh-Shapour*; but he was posterior in date to *Vicramaditya.*

for us to read without an inward feeling of pity, mingled with aversion. Unknowing whether any exposure of their fallacy has been made, or whether Colonel Wilford has been deemed such a colossus of Indian literature as not to be contradicted, except indeed by Colonel Vans Kennedy, his equal at least in this point, we feel it a duty, the subject being fairly before us, to do something, in our humble measure, towards neutralizing the poison contained in the passages adverted to. We quite agree with Colonel Vans Kennedy in opinion; but then our affectionate regard for the Christian religion is somewhat greater than that gentleman has at least allowed to appear; and while he seems to consider Colonel Wilford as a weak friend, we rather regard him, and that too after all exertion of Christian charity, as a covert enemy: especially when we consider what was the day, and what were the prevailing opinions, when his essays were published in Calcutta. We regret to see the following notice in the Appendix to Dr. Buchanan's Memoir; from which we more than question whether the venerable and well-meaning writer had read the essay in question; or had done more than believe, with too great readiness, what was told him by others concerning its contents. The notice is headed, "Sanscrit Testimonies of Christ;" and is the following:

"The learned Wilford, who has resided for many years at *Benares*, the fountain of "Sanscrit literature, and has devoted himself entirely to researches into Hindoo mythology "and Oriental history, has just finished a work which will be received with much satis- "faction by the public. It is a record of the testimonies contained in the Sanscrit writings "of the truth of the Christian religion.

"This work, which is yet in manuscript, is now in circulation (January, 1805) with the "members of the Asiatic Society, previously to its publication in the Asiatic Researches. "It is entitled, '*Salivahana;* the Son of the *Tacshaca*, or Carpenter; or Introduction of the "'Christian Religion into India; its Progress and Decline.'

"From these evidences it appears, that the prophecies of the Old Testament were "recorded in the Sanscrit *Puranas* of India, as in the Sibylline books of Rome; that the "rumour of the universal dominion of the Messiah had alarmed the emperors of the East as "well as the emperors of Rome; and that holy men journeyed from the East, directed by a "miraculous star, to see the heavenly child. It further appears, that many of the Sanscrit "writings to which had been attributed a vast antiquity, were not only composed after the "Christian æra, but contain particulars of the advent, birth, life, miracles, death, resurrec- "tion, and ascension of our Saviour.

"To establish fully the authenticity of these important records, and to invite investi- "gation, Captain Wilford has deposited his authorities and vouchers in the library of the "College of Fort William, and among the archives of the Asiatic Society.

"At the conclusion of the work the learned author thus expresses himself; 'I have "'written this account of the Christian religion with the impartiality of an historian; fully "'persuaded that our holy religion cannot possibly receive any additional lustre from it.'"

Wonderfully candid indeed! but did not Colonel Wilford doubt, or feel some inward misgiving, that our holy religion might receive some tarnish from his lucubrations? The day is past indeed when their influence could be of much consequence; yet the Asiatic

Researches still circulate, and are read by most persons who take any interest in Asiatic affairs: and we consequently think that a few remarks cannot be superfluous.

Our most serious objection relates to that passage in which Colonel Wilford labors hard to draw a parallel between the birth of Jesus Christ and of *Salivahana*, playing upon the word *Tacshasa;* which, while in the case of *Salivahana*, it refers to a serpent, also means a carpenter: he might have added a stone-mason also. In a most singular manner he wrests the mere typical emblem, of the serpent in the wilderness—an emblem applying only as to the lifting up, and the healing virtue—into a proof of the foul comparison of the Son of Mary with the offspring of a serpent; and, in deficiency of better materials, alludes to a spurious gospel of the infancy of Jesus, and to the notions of the Ophiites, as adding strength to the position. The spurious gospel, and its story of the child Jesus amusing itself with figures of clay, they who choose to value may do so: forged and spurious gospels, from the earliest period of the Christian Church, were rejected by the good sense of Christians, as known to be false; and will not now be received in evidence. As to the notions of the Ophiites, a position must be desperate to seek aid from them. The Ophiites (according to Mosheim, one fully versed in such points) were a sect who existed before the rise of Christianity, who venerated the serpent; and, after the introduction of Christianity, a part were *called* Christians, and a part Anti-Christians. They considered the serpent spoken of in the book of Genesis as Jesus Christ; and offered a sort of divine worship to serpents. They are ranked by Mosheim* in a lower than the lowest place among the Egyptian Gnostics. In a word, they were heathens; and in so far as veneration and a sort of worship of serpents consists, India always has had, and still has, numbers of Ophiites amidst its population. Such a comparison as one point in the labored, but erroneous, parallel between *Salivahana* and Jesus Christ, is calculated to excite yearning emotions of the deepest sympathy. The Christian will know what is the nature of such an effort, if only knowledge, malice, and obstinacy in approved error, were mingled. We trust they were not; and hope that Colonel Wilford lived to repent of, and to deplore, the perhaps unintentional outrage done to truth: we wish we knew of his own public contradiction.

The prophecies and the prodigies of which he speaks as preceding the birth of *Salivahana*, and of Christ, require to be treated with discrimination. That some prodigies were noticed at Rome, may be admitted, without affecting the question materially either way. Some portents were referred to the death of Julius Cæsar; some to the birth of Augustus. Prophecies of an expected deliverer, it may be noted, had got into the ancient world by means of the Septuagint translation of the Hebrew Prophets, made by order of Ptolemy Philadelphus, at Alexandria. But Hindu prophecies, applied by Colonel Wilford to *Salivahana*, are of a different description. Colonel Vans Kennedy has most justly observed that they related to *Krishna;* and we may add, that they were histories written in the shape of prophecies, according to the very common custom of the Hindus. Their manner uniformly is, when they record such predictions, to trace up the origin of the principal matter to some interview of inferior gods with *Vishnu*, or with *Siva*, from whom a promise is given of help

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* Cent. 2, chap. 5, sec. 19.

and deliverance; generally by the one or the other becoming incarnate to rid the inferior gods and men of their oppressors. Colonel Wilford equivocally speaks of the promised deliverer as one who was to rescue mankind from trouble and misery. Such a mode of expression tends to aid the parallel with the Christian Saviour; but it is utterly inadmissible as applicable, either to *Salivahana*, or to any other Hindu predictions of deliverance, such as those relating to *Krishna*. In the latter case, the one in point, *Vishnu* promises to become incarnate, and fulfils his promise as *Krishna*; in order to rid the earth of superfluous inhabitants, and to punish the wickedness of men by their destruction. On the contrary, Christ came "not to destroy men's lives, but to save them." Some circumstances concerning the infancy of *Krishna*, seem closer in parallel with a few things narrated of the birth of Jesus, than what is recorded of *Salivahana*. But we would account for such resemblances otherwise than by supposing that copies of spurious gospels had early travelled to India; of which there is no direct evidence, and gratuitous inferences are not sufficient evidence. We, and at least some others with us, admit and believe in a two-fold, and mutually opposite, inspiration. And to the *inferior* inspiration we trace resemblances calculated to depreciate, and bring into ridicule, the true one. There are some such resemblances in the tale of *Vicramaditya* and of *Salivahana*; but they differ essentially in important particulars; and Colonel Wilford's narration of particulars is not a correct one.

If any resemblance between *Vicramaditya* and Solomon can be made out, we think they came through the medium of Persian tales about Solomon. The two kings certainly ruled in very different times and places; and might each have been skilful in solving difficulties, without any necessity for their being identified. The term *Simmasanam*, applied to the throne of *Vicramaditya*, does not necessarily imply that it was supported by lions; for *Simmasanam*, or lion-seat, is the general name for a king's throne; and is applied to the thrones of all kings without exception. The statues that supported the fabulous throne of *Vicramaditya* were figures of females; which, in the end, became animated. But if we forbear being positive about *Vicramaditya* and Solomon, what shall we say to the making SHILOH and *Salivahana* the same individuals! and, anon, turning both Shiloh and *Salivahana* into Salem; because it seems that *Salivahana* founded a city, afterwards named *Saileya-dhara-pura*. We believe that he did so, and that *Boja-rajah* afterwards ruled there. Moreover, take away the compound *vahana*, and then *Sali* is idiomatically compounded into *Saileya-dhara-pur*, or the town *Dhara* of *Sali*. We have intimated our impression that Sapores founded a town, and called it *Dara*, after a name of Persian monarchs; but then this town was certainly in India, and Jerusalem, or the city of the Jebusites, certainly was in Judea: the name will not sanction such an application, even though *Saileya-dhara-pura* may be, by torture, made to mean "*the city which has its foundation on a rock*," and old Salem certainly was built on a mountain, yet still such a mode of building has been common in India, and still Salem simply means *peace:* and, moreover, no etymological straining can identify it with Shiloh, which, geographically considered, was a town built on a hill, fifteen miles distant from Salem. Indeed, so rapid and so dazzling are the transformations of meaning and reference made by Colonel Wilford, that whatever other opinions we may be induced to form of them, we, at all events, cannot consider such things as serious

deductions; or any thing more than the mere imaginations of a mind, keen, investigating, well-informed, and able, yet too little under the control of piety and judgment, and too much given up to fanciful resemblances, and *Ignis-fatuus*-like hypotheses.

It next devolves on us to investigate his etymological construction of *Salivahana* into "*cross-borne.*" We have recently seen this meaning of the name introduced into a respectable and useful Madras Periodical; apparently without suspicion of its fallacy. The process of the derivation, according to Colonel Wilford, is this: *Vahana* means *a vehicle*, or *borne*; next, *Sula* means a *club* or *stake* driven into the ground for impalement, and may, by accommodation, be taken to be a cross; *Sula* may become *Sali* in composition; hence *Salivahana*, or *Salivahana*, means *cross-borne*; and Christ was borne, or crucified, on a cross. But it is a pity that the learned writer should thus play with his uninformed reader, while rightly considering his own knowledge of Sanscrit beyond impeachment. In that language, *Sula*, means the *trident* of *Siva*, one of his weapons; and the word is transfused, in that sense only, into all the vernacular dialects of the Peninsula, with a dialectic termination, such as the mute *m* in *Sulam* of the Tamil. It never means a stake, still less for impaling; which, like a cross, is known by another name. Besides, the vowels will not bear to be so treated. The *a* in *Sali* is long in quantity, and cannot be interchanged with *u*; and though *vahana* has the meaning stated, yet *Salivahana* does not mean *cross-borne*. What it does mean we do not pretend to determine. There are many proper names which have no meaning, or particular derivation. A. D. Campbell, Esq. in his valuable Telugu Grammar, says, "The vulgar derive the name of *Shalivahana* from *Shali*, a heap of straw, or *Sala*, a kind of tree, and *vahana*, a car: that is, *he whose car was a heap of straw*, or the *Sala-tree*. In some encounter with *Vikramarka*, say they, *Shalivahana* was obliged to mount this tree, or heap of straw; but all traditions respecting this prince are obscured in the most extravagant fables."* Mr. Campbell here indicates his own want of confidence in the derivation, and will not expect it from others. Yet is it, at all events, more *vraisemblable* than the one we repudiate; being unattended with the like orthographical perversions.

Moreover, in reference to this *cross-borne* hypothesis, we have adduced, by Colonel Wilford, a tale from the *Mahabharata*, of an old man, who gave out that he came to die for men, and actually died for a thief, whom he took with him to heaven. Admitting this tale to be in the poem adduced, for we have not yet had an opportunity of verifying it, still, as far as regards human authorship, it could not have any reference to the mysterious transaction on Calvary, unless it be a spurious interpolation; for the *Mahabharata* unquestionably is a book of very early composition, and nothing related in the genuine work can be of later date than a thousand years B. C.; though it may be earlier. But *Salivahana* was somewhat posterior to the Christian era: the benevolent old man has another name than *Salivahana*, and was an old man; whereas, in Hindu records, *Salivahana* is usually spoken of as a child. According to Colonel Wilford, some authorities indeed make *Salivahana* become a *muni*, living in penance, and dying at eighty-four years of age. Now to die naturally, aged eighty-four years, is not to be crucified at thirty-three and a half years of age; at which

* Appendix, p. 10. The *Sala tree* is the *Shorea robusta*; vulgo, *Saul-tree*.

period no one is termed old. Besides, at what time did the mild and compassionate Jesus put himself at the head of an army, whether of men of clay, or of real bones and muscle, to go forth and fight? What reigning king of the earth did he slay with his own hand? Did he consent to be made an earthly king? And how can he be identified or compared with Indian fables? without wresting of facts, and a perversity of interpretation.

We anticipate the objection, that Colonel Wilford places his forced analogies on the suppositious basis that forged gospels, and spurious narratives, respecting our divine Saviour were early brought to India. Let that plea, in justification, secure Colonel Wilford, by all means, from any deeper censure than that of mistaken hypothesis, and unchastised judgment. We seek for reasons to exculpate him from graver fault, and therefore readily admit this. At the same time, we submit that it is unattended by adequate evidence in attestation. The visit of the apostle Thomas to *Mailapur*, is a doubtful occurrence, not positively authenticated; but if it did occur, it would leave him, in the track between *Mailapur* and the *Malayalim* country, where he is said to have landed, widely distant from *Ougein:* nor would the *Bramins*, who martyred him as reported, have been likely to listen to what he preached. Still less would they have identified these things with accounts of *Vicramaditya* and *Salivahana;* though the great battle between these certainly nearly synchronises with the death of the apostle Thomas. Again, as regards the settlement of Syrian Christians in North Travancore, certainly not earlier than the fourth century, there could be nothing to influence the historical records and traditions of the north arising from that location. We repeat, that any evidence of Christianity having ever penetrated, in early ages, into Central India is wanting. Nor is it likely to have accompanied the incursions of north-western invaders from Persia or Khorassan. The simple fact, that Sapores slew *Vicramaditya* in battle, as we have already stated, is a sufficient clue to the whole question.

The circumstance stated by Colonel Wilford of there having been many *Vicramas*, we esteem to be of no consequence. *Vicrama* is a very common name of Indian kings, as must be visible in this book alone. Of all the deductions from the *Tri-krama*, or a triple-energy, all we conclude is, that Colonel Wilford had more information and ingenuity than solid judgment. That there was only one *Vicramaditya* of super-eminent fame, and one *Salivahana*, his conqueror, remains, notwithstanding, a simple historical fact, which no learning or ingenuity can contradict or disprove.

And here we would take leave of the subject, did it not appear desirable, in passing, to notice a statement of Colonel Wilford, that in the Peninsula, the *Baudhists* are often spoken of as being Christians; taken in connexion with his endeavours to transform the sacred tree of the *Baudhists* into a germinating cross. We say *the sacred tree*, knowing that the *Baudhists* do hold a particular tree in veneration. Nothing certainly can be more distinct from Christianity, than *Baudhism*. The latter flourished before the former, considered as a system distinguished from earlier dispensations, began. The locality where *Baudhism* first flourished was *Magadha* and the *Calinga* country; thence passing to Pegu, Siam, farther east probably, and certainly westward, to Ceylon, and Continental India. To say where Christianity first prevailed is superfluous. Nothing can be found in common between the two systems, except, possibly, some moral precepts: and as to the identity of the two classes of professors,

as reported, in the Peninsula, we can only say, that we have seen and heard something of *Baudhists*, and much more of native Christians, and have lived several years in a part of the Peninsula, yet never heard of such identity even hinted at: we must therefore class this alleged identity among other precipitate conclusions, for which we lament we have to consider Colonel Wilford as responsible; and, in candid truth, much to be blamed.

It is probable that after the effects of Sapores' invasion had passed away, the kingdom of *Ougein* revived, and continued to exist for some centuries contemporaneously with various other small states; of these, *Canouge* in the north, and *Calinga* on the Godavery, with the southern kingdoms in the Peninsula were perhaps the chief. Of the former, we possess no details, except as connected, at a later period, with Mahomedan invasions. Any specific notice of the *Calinga* country, does not come within the limits of our plan in this first volume. And the southern kingdoms of the Peninsula are expressly said in our manuscripts to have felt the influence of those powers, obscure in their traces, which are termed, *Abiral*, *Kertapiyal*, *Buvathiyal*, *Yevanal*, *Kural*, *Maruntiral*, and *Mavunal*. These are alluded to by Sir W. Jones, and by Colonel Wilford, both differing a little from each other in the names and their order, and both from our manuscript; but all concurring in the fact of there having been seven dynasties of such kings: our own authorities being the most particular in specifying the number of kings of each race. The names, as adduced by Sir W. Jones, have been given before; and according to Colonel Wilford they are the *Abhiras*, or Shepherd-kings, whose locality was on the upper parts of the river *Indus;* the *Sacas*, or Persians; the *Tushcaras*, or Parthians; the *Yavanas*, or Greeks of the kingdom of Bactria; the *Maurundas*, or Huns, being the *Morundae* of Ptolemy; the *Maunas*, perhaps Huns; and the *Gardhabhinas*, or dynasty of the Persian *Bahram-gur*. We should infer, that the exact order is not to be depended on; and the difference of names, by the three authorities adduced, unimportant; each respectively denoting the same thing: only the *Sacas* we cannot regard as Persians; they must have been Scythians, termed *Sacæ* in ancient geography. In such notice as we are able to give, we shall take the liberty to follow our own manuscripts; perceiving no material objection thereto. It would appear, specifically on the testimony of Herodotus, that the very ancient Persian kings derived a large tribute from India, not less than 4680 Euboean talents; but, from the names mentioned, we conclude that the province of *Sinde*, on the left bank of the *Indus*, was the country intended; consequently not India proper. On the whole, we conjecture that the *Abiral*, is a term intended to denote the incursions of Alexander, Seleucus, Antiochus, and others connected with them. The manuscript indeed says, that these came after *Vicramaditya*, which strongly militates against such conjecture. Strabo speaks of a river on the western confines of India, named *Arbis;* from which the name may be derived, and this may be the country of the Shepherd-kings of Colonel Wilford. We observe that Colonel Wilks, in his account of Mysore, mentions that *Ramchund*, one of its kings, took the epithet of *Arbiral*, or six-fingered; but as there is a radical difference in the prosodial quantity of the two words, we believe that epithet has no other relation than apparent resemblance to the word *Abiral*, under investigation. This we are compelled to leave in all its obscurity; at least for the present. The *Gardhabhinas* we think to be incorrectly placed last in order by Colonel

Wilford; nor can we accede to his etymological derivation. Between the *Gardabhin* of Sir W. Jones, and the *Kertapiyal* of our manuscript, the difference of orthography is merely dialectic; and the order is the same. We are inclined to derive the term from the province of Khorasan, the most easterly province of the ancient Persia, including the ancient Aria and part of Bactria, and bordering on the country of the Usbec Tartars; an invasion from which country did take place in the fifth century. The *Mavunal*, we should be inclined to suppose might be Usbec Tartars of Sogdiana, more lately called Maver-ul-nehr. This region is a part of the Indian holy-land of the primitive period of their history; and we should conjecture that its Tartar races may, at some period, have overrun portions of more modern India. With regard to the *Buvathiyal*, *Kural*, and *Maruntiral*, we have nothing certain that we can offer. The latter may have been Huns, who, after overthrowing the kingdom of Bactria, might have extended their ravages to India. And should later invasions, such as those of *Mahmud* of Ghizni, or of *Timur*, be intended, then certainly we have explanations sufficiently extensive. And, at all events, those later incursions render it likely that they only followed a track well known to their forefathers; as leading to regions abundant in wealth, and easy of spoilation. The information which we possess, on all these ancient hostile incursions, is most satisfactory in reference to the *Yevanal*. These are not to be confounded with the very ancient *Yavanas*, before the subject of some investigation, who were, properly speaking, heterodox Hindus, expatriated through persecution; but the Greeks of Bactria, to whom the name was given as indicative of abhorrence, contempt, and implied barbarism. And thus, also, the confusion sometimes occurring in speaking of the *Yavanas* as Greeks, the descendants of *Javan*, becomes cleared up. The Greeks, properly speaking were unknown to the very ancient Hindus before the time of Alexander; but when the Greeks of Bactria came into contact with the Hindus, these, in all probability, applied to the Greeks this the most opprobrious term they could find; thus amply repaying the said Hellenides for their own country fondness in the use of the term "*barbarians*." Justin and Strabo are the only ancient authors who treat of the kingdom of Bactria, chiefly the former: and Bayer, in more modern times, it seems, has written on the same subject, though we have not his work within our attainment. Dr. Robertson has condensed the subject with sufficient brevity to admit an extract here; which is the following one:

"Though the great monarchs of Syria lost about this period, those provinces in India "which had been subject to their dominion the Greeks in a smaller kingdom, composed of "some fragments of Alexander's empire, still maintained an intercourse with India, and even "made some considerable acquisition of territory there. This was the kingdom of Bactria, "originally subject to Seleucus, but wrested from his son or grandson, and rendered an independent state, about sixty-nine years after the death of Alexander. Concerning the transactions of this kingdom, we must rest satisfied with gleaning a few imperfect hints in "ancient authors. From them we learn that its commerce with India was great; that the "conquests of the Bactrian kings in that country were more extensive than those of Alexander "himself, and particularly that they recovered possession of the district near the mouth of the "Indus, which he had subdued. Each of the six princes who reigned in Bactria, carried on "military operations in India with such success, that they penetrated far into the interior "part of the country, and proud of the conquests which they had made, as well as of the

"extensive dominions over which they reigned, some of them assumed the lofty title of *Great* "*King*, which distinguished the Persian monarchs in the days of their highest splendor. But "we should not have known how long this kingdom of Bactria subsisted, or in what manner "it terminated, if M. de Guignes had not called in the historians of China to supply the "defects of the Greek and Roman writers. By them we are informed, that about one "hundred and twenty-six years before the Christian era, a powerful horde of Tartars, pushed "from their native seats on the confines of China, and obliged to move towards the west by "the pressure of a more numerous body that rolled on behind them, passed the Jaxartes, and "pouring in upon Bactria, like an irresistible torrent, overwhelmed that kingdom, and put an "end to the dominion of the Greeks there, after it had been established near one hundred "and thirty years."* He adds, in a note, "A fact cursorily related by Strabo, and which "has escaped the inquisitive industry of M. de Guignes, coincides remarkably with the "narrative of the Chinese writers, and confirms it. The Greeks, he says, were deprived "of Bactria by tribes or hordes of Scythian Nomades, who came from the country beyond "the Jaxartes, and are known by the names of Asij, Pasiani, Tachari, and Sacarauli. Strab. "lib. xi. p. 779. A. The Nomades of the ancients were nations who, like the Tartars, "subsisted entirely, or almost entirely, as shepherds, without agriculture."

We have met with an ephemeral publication,† issued in 1809, obsolete as to its main object, and become ridiculous through the events of time, of which the most valuable part is a rapid abstract from Ferishta; and as there is one portion of sufficient brevity to admit of being extracted, which bears in some degree on the obscure subject under inquiry, we quote the passage. It extends from *Vicramaditya* down to *Mahmud* of Ghizni; and is the following:

"The Indian monarchy, which had feebly existed on sufferance rather than on its own "strength, was dissolved in the time of *Callianchund* ‡ into several small states, nor was it "afterwards distinguished but by petty feuds until the time of *Bickermajeet*, the patriot king "of Malva and Gujerat, a contemporary and an illustrious rival to the celebrated *Sapor*. "The reign of *Bickermajeet* was a bright day in the history of India, and his name is still "dear to the natives. He died in battle, § and with him was extinguished the glory of his "country, which continued to pay tribute to Persia, and languished in decline, although "marked, towards the year 330, by two virtuous monarchs, *Basdeo* ‖ and *Ramdeo*, who were "obliged to acknowledge the supremacy of *Feroos Sarsa*, the father of *Kaicobad*.

"On the death of *Ramdeo*, *Purtabchund*, a stranger in blood, mounted the throne, and "willing to gain popularity, suspended the usual tribute to Persia. But *Noshirvan* was not "a prince who would readily relinquish his rights. A Persian invasion ensued, and India, "long agitated by party quarrels, and rendered by repeated revolutions indifferent to the

* Hist. Dis. p. 33. † Hopkins on the Dangers of British India. "‡ Before Christ, 170." "§ A. D. 89."

‖ This we believe to be *Boja-rajah*; for *Deva*, shortened colloquially into *Deo*, is a common appellative of their kings by Hindus, as shewn in many cases by our Manuscripts. *Bas*, in Persian orthography, many represent *Boja*, the final *a* being seldom pronounced in spoken dialects. If the two names relate to the same king, then there must have been a considerable interval of Persian or other ascendancy between *Vicramaditya* and *Boja-rajah*, as intimated by the Telugu narrative before abstracted.

"person on the throne, made a most feeble resistance. The arrears of the tribute, and its "payment in advance, were insisted upon by the victor, and paid by the vanquished.

"From the time of *Purtabchund* the minor princes of India assumed a more decided "character, and the head of the empire was obliged to drop all appearance of superiority. "Not long after this, the Arab invasion of Khorasan, and the occupation of Candahar, Cabul "and the hills of the Afghans, opened the road to Hindustan, and prepared the way to a "fresh invasion. These people, the Afghans, inhabited the mountainous barrier of the "country; and were distinguished by their valour in the armies of the first Persian kings, and "during the expedition of Alexander. They claimed their descent from the children of "Israel, and certainly possessed all the ferocity of that uncommon people. They were "formed into a kind of federal patriarchal government, suitable to the nature of their "country; and, like all mountaineers, were attached to the soil on which they were born. "They often repulsed their Arab Invaders,* and without any regular establishment, "poor, brave, free, and ardent, were soon destined to form an empire which extended "from the Jumna to the shores of the Caspian, and from the deserts of Persia to the banks "of the Jaxartes. The revolution of time has enabled us to trace the dissolution of their "government by the descendants of *Timur*, and its renovation on the ruins of that house. It "still exists, and preserves the original character of its framers, jealousy, restlessness, and "barbarism.

"The dynasty of Saman, availing itself of the weakness of the Kaliphs of Bagdat, had "extended its dominions over Transoxiana, Khorasan, Sejestan, Cabul, and Candahar. To "check the restless spirit of the Afghans, a governor and garrison were established at "Ghizni, the capital of a small province of the same name, under the immediate orders of "the viceroy of Khorasan. The name of this viceroy, about the year 960, was *Abistagi*, "or *Alpteghin*, as Herbelot calls him, and that of the governor of Ghizni, *Sebuctagi*, origi-"nally a Tartar slave in the service of *Abistagi*, who, in consequence of a dispute with the "sultan of Bochara, made himself independent in his government, and placed *Sebuctagi* at "the head of his armies.

"Hindustan, which had already been invaded by this Tartar, while in the service of "*Abistagi*, was doomed to encounter his further oppressions when he became the successor "of that chief.† Reducing Cabul, he advanced across the Indus into the Punjab, then "governed by the *Bramin Jeypal*, who at the head of one hundred thousand horse, and two "hundred thousand foot, met *Sebuctagi* on the left bank of the Indus, and was completely "defeated. His dominions were annexed to those of the conqueror, who, after extending "his empire from Persia to the Oxus, and from the Caspian Sea to Lahore, died in the year "997, and was succeeded by his son *Mahmud*, the scourge of India." Hopkins, p. 97—101.

Imperfect as this short view of a very obscure portion of Indian History must readily be admitted to be, we trust it may not be without use as a clue to further inquiries. At all events, it is the best within our present power to adduce; and, as such, we trust will kindly

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"* A cave near Candahar was found to contain the heads of some thousands of these invaders. *Ayeen Akbery*."

"† A. D. 977."

be accepted, as what we can offer, not what we would wish to effect. From the uncertainty of the subject, and the restraint offered by our Supplementary Manuscript, we are precluded from bringing downwards the list of *Pandion* kings later than *Soma-suntera-Pandion*, leaving it to be hereafter resumed. Any notice of those following that prince, down to the royal author, *Athi-vira-ramen*, (concerning whom, in particular, we had wished to say something,) must be postponed, until they can be regularly made the subject of annotation in connexion with the kingdoms of *Calinga* and *Vijianagaram*, or *Bisnagur*.

The reader will have perceived intimations, in some places, of an intended Appendix; and in one page, that it would be attached to this volume. In consequence of advice and further reflection, the Appendix will in preference be put at the end of the entire work; where it will appear more in place and order, than at the end of the present section of it. By such an arrangement delay, in the issue of this portion, will also be avoided.

We have now brought down our researches, from the earliest possible period, to a fixed era, that of *Salivahana*, of daily use in the Peninsula, and somewhat subsequent to the commencement of the Christian era. We have endeavoured, to the extent of our power and means, to throw light on every subject as it passed in review: with what measure of success, our readers will best judge. A mortifying sense of unsubstantial vanity in such inquiries, has often oppressed us; and our readers will mistake, if they think that elation has marked our progress. Some one has said,

> "Who does the best his circumstance allows,
> Does well, acts nobly—angels could no more."

The ambition to do the best which circumstances would permit, has influenced us; and often urged us on. It is only as we have been able to make the subject have a useful bearing; and have endeavoured to set aside prevailing mistakes on points all-important; or have occupied the position of an index, pointing to the amelioration and highest welfare of an important portion of the human species; that we could allow ourselves to feel even a momentary self-complacency, chastised by becoming humility. It remains only to say, that if our thinking and candid readers shall dismiss us now with pardon and indulgence for our numerous faults and deficiencies, we may hope to meet them again, with some degree of mutual satisfaction, in order to carry on our investigation down to the present period.

END OF VOL. I.

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